

THE SPIRIT OF MISSIONS



SUNSET SERVICE
South Dakota Indian Convocation

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FEBRUARY 1916



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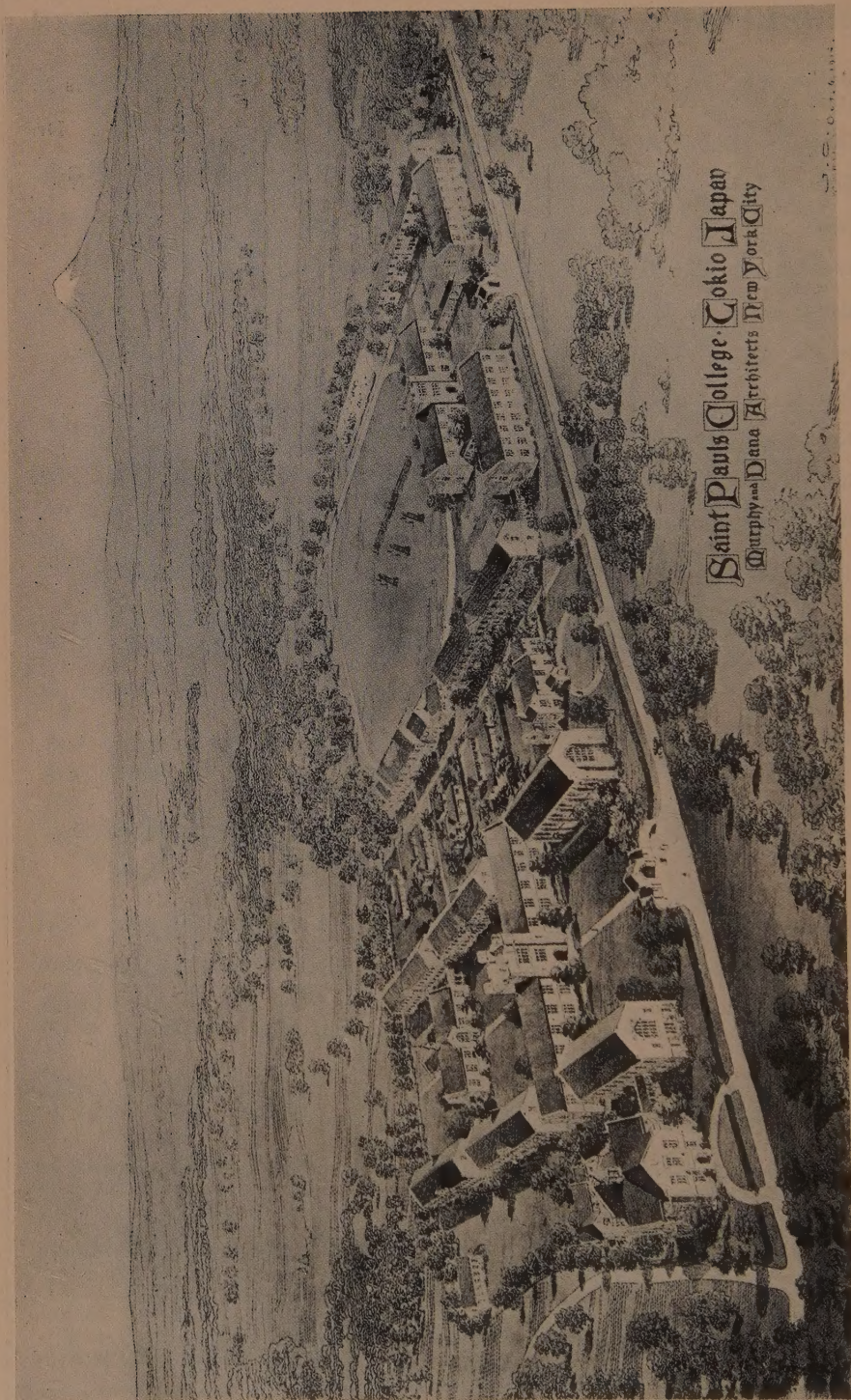
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



THE PROPOSED BUILDINGS OF ST. PAUL'S COLLEGE
(See the article on page 97)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLERSON, Editor

CHAS. E. BETTICHER, Jr., Managing Editor

VOL. LXXXI February, 1916

No. 2

THE PROGRESS OF THE KINGDOM

IT is now possible to determine the effect of the war in Europe upon the financial side of our foreign missionary enterprise.

Foreign Missions in 1915

The figures are in hand showing the income last year of 192 Foreign Mis-

sions organizations in the United States and Canada. Instead of the depressing decrease in contributions which had been prophesied in some quarters, the astonishing fact is made clear that 1915 has seen an increase of \$1,625,379, which is 9.43 per cent. over last year, and is larger than any increase during the last three years.

This fact was announced at the recent meeting of the Conference of Foreign Mission Boards in Garden City, Long Island. The statistics for this conference are prepared annually by a committee of the Conference, whose chairman stated that the total offerings for religious, educational and medical missionary work carried on in all regions lying outside of the United States and Canada last year, through the organizations comprising this Conference amounted to \$18,793,990. In addition, \$594,260 was expended by certain home mission organizations for work in Mexico, Central America, Philippines, Cuba,

Porto Rico, Alaska and Hawaii. Certain enterprises which might in a sense be considered foreign missionary work, such as the work done among Orientals in the United States, are not included in the figures given. Two of the leading boards, the Baptist and our own, have wiped out large accumulated debts, while others were equally successful with smaller obligations or materially reduced them. Only a few boards increased their debts, and these not seriously. Such as have done so are in the South, where the price of cotton is held responsible. Of the 192 boards reporting to the Conference, 83 show an increase in income for the past year. Two boards, the Northern Presbyterian and the American Board (Congregational) acted as agents in forwarding more than \$1,000,000 to Syrians, Armenians and other sufferers on account of the war. Several boards also aided, from their own treasuries, certain missions, chiefly German, whose work has been seriously disturbed.

These facts are distinctly encouraging. There would seem to be no reason why America, with her present relative prosperity, should not go even further in recognizing her duty to push on the work of Christ's King-

dom while our brethren in Europe are rendered weak or impotent by the disastrous war which is draining earth's greatest nations of their treasure in material wealth, and their still greater treasure of young manhood.

Achievements in the Field

Other items for 1915 beside the totals of missionary gifts are interesting. The gifts of native contributors amount to \$4,541,982.36, showing an increase of more than \$300,000 during the year. The Boards reporting have in the foreign mission field slightly over 3,000 ordained men, and 887 unordained men, together with 396 male and 183 female physicians. The number of women working in the foreign field who are neither the wives of missionaries nor physicians is 2,689. The total American force abroad is 10,497. This is an increase of more than 500 over the record of last year. It is worth noting, however, that there are fewer ordained missionaries by 150 than there were a year ago, while the unordained have increased by more than 600. The native workers in the foreign field are exactly 50,001, and the total stations maintained 19,516; 120,000 communicants have been added during the year. There are 1,161,000 in the Sunday-schools, while in 14,718 schools of all ranks, 26,000 teachers care for 532,000 scholars. There are 301 hospitals and 447 dispensaries.

These figures are for work carried on by the Missionary Societies of North America, but do not include the figures of the Roman Catholic Church, concerning which no definite figures are obtainable. When these facts are taken into account it will be evident how vast an enterprise foreign missions has become, and how extensive is the backing already given it by American Christianity.

FOR the first time, at least in recent years, the Missions House has been used as a clinic. The first week

An Inter- Seminary Missionary Conference

in January a number of seminary students, following out a plan devised by themselves, held in New York City a two days' conference on the subject of Missions. The General Theological Seminary acted as host to the visiting members of the conference, but their sessions and investigations were conducted at the Church Missions House. At their invitation, Bishop Lloyd presided at the majority of their sessions, and the program was so arranged as to bring before the students every staff officer of the Board. The first day was devoted to a study of the missionary enterprise; different secretaries and other speakers gave rapid reviews of the various fields, their present conditions and needs. The second day was devoted to methods; the Conference visited the several departments of the Church Missions House and saw its machinery in operation, after which brief addresses were given by the heads of the various departments, stating the work of each and how it is conducted. Members of the Conference were given free opportunity to ask such questions as might occur to them, and all the staff officers spent some time at the sessions of the Conference.

No such practical and definite effort has heretofore been made to relate the future clergy of the Church to its missionary enterprise, and to equip them with accurate information concerning the details of the work. Those associated with the Conference felt it to be a hopeful sign of better methods for the future. An account of this Conference by one of the participants appears elsewhere in this issue.

*"Let me live in a house by the side of
the road,
And be a friend to man."*

THESE words of Sam Walter Foss somehow come to mind as we read the cable message which tells of the death in Nara, Japan, of Miss Josephine Kimball.

For many years she has been associated with our missionary activities in the Island Empire, though she was little known elsewhere, and her name did not even appear on the list of our appointed missionaries.

The year 1894 found Miss Kimball already residing in Tokyo. It became necessary for Miss Aldrich to return to this country on account of illness, and Bishop McKim secured the services of Miss Kimball to take charge of what is now St. Margaret's School. So happy and efficient was she in missionary work that from that time on she was identified with it. The last sixteen years she spent at Nara, in the Kyoto district.

Miss Kimball belonged to Japan, and perhaps more completely than any other of our staff identified herself with the land of her adoption. It is remarked that she never took a vacation, but she probably felt no desire to do so. The roots of her being were no longer in America, but in Japan. It seems strange to the casual observer that this quiet little woman should have had a really great influence with the students in the city of Nara, yet such was undoubtedly the case. Her great power lay in personal contact. By the hour she would gladly sit and talk with the Japanese, as oblivious as they of time and space. She had shed the restrictions which the exacting mechanism of our Occidental life impose upon us; she was no slave of the clock or the time-table. She was able to appreciate and entered into

the tranquil processes of Oriental thought without deeming it her duty to interject spasmodic spurts of Western steam.

So, without being a pantheist or a mystic, she shared the Oriental's horizon, and would sit and discuss with the Japanese all day long. Of course, it is not desirable that all our missionaries should follow this procedure, but it is a great thing that some can do so. The power of identifying herself with another people, and of entering into their habit of thought, was Miss Kimball's great gift.

The Rev. Dr. Charles S. Reifsnider, president of St. Paul's College, Tokyo, who was for many years associated with Miss Kimball in the work at Nara, pays the following tribute to her memory: "There are hundreds of young men, Japanese, whom she brought to a knowledge of the Master, who will sadly mourn her loss. When I was connected with the district of Kyoto, Miss Kimball was one of the strongest missionary influences in it. It is a wonder she lived as long as she did, as her rule of life was 'Spend and be spent' in the Master's service. She was one of the truest missionaries in that she identified herself with the closest family ties of the Japanese among whom she worked. Her home was open to them day and night, in sorrow and in happiness. May God raise up others like her!"

Our mission work in Japan has particularly claimed the loyal allegiance of many devoted women. Miss Kimball was one of a little group who had given their lives to service in that mission field and become so identified with it that it was indeed home in every sense to them. Unfortunately, most of these are well on in years, and one by one they drop away. It is for the young women of the new generation to take their places and push forward the work.

ELSEWHERE in this issue appears a statement, impressive because of its very simplicity, which

**South
Dakota's
Plea**

sets forth the condition of the Church in South Dakota and the reasons which underlie the appeal which it is making to the next General Convention for additional episcopal supervision. Its memorial to the Convention is phrased as follows:

WHEREAS, Bishop Biller, in his address to the convocation in 1913, did emphasize the need of additional episcopal supervision in this missionary district; and

WHEREAS, The work among the Sioux Indians constitutes a peculiarly difficult problem in the matter of episcopal supervision; and

WHEREAS, The aforementioned work is scattered in ten districts, taking in parts of two (2) states, in territory covering 80,000 square miles, and some one hundred and sixty-seven centers of worship, one hundred of which are off the railroad, with more than 7,500 communicants, and 16,000 baptised souls; and

WHEREAS, In addition, there is an increasingly important and growing field of labor among the white people of this state, there being already ten parishes and about 60 missions, and 2,650 communicants.

WHEREAS, Under the following provision of Section 4 of Article II of the constitution of the Church, as amended in 1910, viz.: "A suffragan bishop shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by canons of the General Convention," we believe that it is within the power of the General Convention to consecrate suffragan bishops for work in missionary districts;

Therefore, The clerical and lay delegates of the Missionary District of South Dakota in convocation assembled do hereby petition and memorialize the General Convention of the Protestant Episcopal Church in the United States of America to adopt a canon or canons providing for the election of suffragan bishops for work in missionary districts; and that thereupon a suffragan bishop be elected and consecrated for the

work of the Church in the Missionary District of South Dakota.

Resolved, That the Secretary of the Convocation be, and he is hereby, instructed to transmit a copy of this resolution to the Secretary of the Synod of the Province of the Northwest, with the request of this Convocation that the Provincial Synod do recommend to the next General Convention the granting of the relief herein sought.

This matter was brought before the Synod of the Northwest at its meeting in Omaha on November 28th last. The Synod cordially supported the petition of South Dakota, though it adopted a resolution which did not state what form such additional episcopal assistance should take. The resolution was as follows:

Having received the communication of the Convocation of the District of South Dakota, relative to the increase of episcopal supervision in that jurisdiction, this committee recommends the following resolution:

Resolved, That this Province of the Northwest do memorialize and recommend to the next General Convention, the election of a fit person as bishop, to assist whosoever may be elected missionary bishop of the jurisdiction of South Dakota, and the enactment of such canon or canons as may make this resolution effective.

Resolved, That this memorial be also transmitted to the Board of Missions with the request that it shall consider and support the prayer of the memorial.

The whole matter was laid before the Board of Missions at its December meeting, and it also cordially approved the request to the General Convention as passed by the Synod of the Northwest. In view of all this, THE SPIRIT OF MISSIONS undertakes in this issue to set forth in a clear and simple way the underlying reasons for this appeal. The article by Miss Mary B. Peabody voices the universal sentiment of the district of South Dakota, and is all the more weighty as coming from one who for more than twenty-five years has had intimate connection with South Dakota affairs

as the confidential secretary of its bishops. A careful reading of the article, together with a study of the accompanying maps, will, we believe, convince any one of the justice and wisdom of South Dakota's plea. Inasmuch as the House of Bishops, failing a quorum, did not meet last month, there is now time for the Church to become thoroughly informed on the situation before the choice of a new missionary bishop for this district.

What Form of Relief?

It is of supreme importance to South Dakota that it shall have additional episcopal supervision; the form in which that shall be given does not greatly matter. Yet its request to the General Convention is for the consecration of a missionary suffragan, and inasmuch as the suggested action constitutes an important precedent, it may well be given careful consideration.

There are two ways, and only two, in which relief can be given. The appointment of anything like a coadjutor is, of course, out of the question. Since the missionary bishop himself holds jurisdiction only thorough the House of Bishops, and may at any time be transferred, the right of succession cannot be secured to any one who may assist him. The two possible lines are: The appointment of (a) an assistant bishop, (b) a missionary suffragan.

With regard to the first: This action has already once been taken in South Dakota. Because of the infirmities of Bishop Hare and the peculiar reasons why South Dakota should have his presence and guidance so long as life lasted, the General Convention of 1907 passed an amendment to the canons, making it possible to elect an assistant to a missionary bishop, but limiting it in such a way that this permission expired at the close of the same year. They then

proceeded to elect Archdeacon Johnson as assistant to Bishop Hare. Before there could be another meeting of the House of Bishops the permission under which this election was made expired by limitation. It was intended that this should be the case. At that time it was plainly the mind of the Church that the election of assistants to missionary bishops was not desirable. The unique reasons which existed in the case of Bishop Hare could hardly be presupposed in any other instance.

It would seem that this judgment of the Church is still sound. One of the strong points of our missionary system lies in the energy and efficiency of its missionary bishops. They have large responsibilities and carry heavy burdens; they should be men of active life and forward-looking mind. That which a diocese sometimes suffers through the inertia of an elderly diocesan, is a small matter compared with what may happen in a missionary district. The Church desires to do just what the armies in Europe find it necessary to do—see that only men who are still in the fulness of their powers direct affairs on the firing line. It is with this in view, no doubt, that the Church, at the General Convention following the election of Bishop Johnson, provided for the retirement of missionary bishops with a pension for their maintenance.

The other alternative, (b) the missionary suffragan, has, in our judgment, much to commend it. First, we might place the fact that this solution seemed to Bishop Biller the only satisfactory one, and he earnestly urged its adoption. Only by a mischance did it fail to come up for consideration at the last General Convention. It meets particularly well the special needs of South Dakota. The Indian work is a passing phase of missionary enterprise. Fifteen or twenty years will find conditions materially altered.

Reservations everywhere are being thrown open to white settlement. It is the policy of the government that the Indians shall become a part of the general population. Their need for special guidance in the period between reservation restraint and entire freedom of intercourse is great, but it is a passing need. At the end of a term of years, South Dakota's population will be like that of any other Western state, and erection into a diocese or division of territory may well be the best solution at that future time. But just now it is important that the work shall be handled as a whole, yet with temporary provision for adequate oversight.

It should also be noted that this arrangement would be free from the objections which lie against the consecration of a racial bishop of co-ordinate powers with the diocesan, who would be compelled either to maintain the segregation of the Indian or to deplete the flock over which he had jurisdiction. It should be the business of the bishop in charge of Indian work in South Dakota to make the Indians into citizens as rapidly as possible. His work will be satisfactorily completed when he no longer has a separated flock to which to minister. In the case of a suffragan, his activities could easily be transferred as occasion might require, and the office might terminate with his own lifetime.

It is easy to be seen, therefore, why South Dakota believes that the suffragan bishop best meets the needs of the situation.

Missionary Suffragans

While this matter is under consideration it is worth while to take a broader view and ask whether the establishment of a precedent by the election of a missionary suffragan in answer to South Dakota's appeal would be a forward step in the Church's missionary work. There are other situations beside that

in South Dakota where it is conceivable that the employment of a suffragan might be desirable. Let us take the situation, for example, which existed a short time ago in the West Indies. Porto Rico was without a bishop; Bishop Holly of Haiti had died; Bishop Knight was still in charge of Cuba, and combined a long experience in Latin-America with excellent administrative abilities. Had it been possible for the Church at that time to choose a suffragan for Porto Rico, and perhaps another for Haiti, each of whom might have charge of the chief parish in the respective islands, the work could have been unified under a single direction and with economy of administration. This is not to imply that such a course would be desirable now in that locality, yet a like condition might arise elsewhere. Certainly combinations are conceivable which would be followed by better co-ordination of energy. At least it ought to be possible for the Church to do this if it seems desirable.

Again, it may be that in foreign lands the best method of preparing the native clergy to assume the duties of the episcopate would be found in the appointment of a suffragan to work for a time under the American bishop. This policy has already been inaugurated by the Church of England in India, where two years ago Bishop Azariah was made suffragan to the Bishop of Madras.

In view of the experience of the last six years, it would seem that the apprehensions felt and expressed concerning the office of suffragan were not well-founded. The men who have been chosen to that office have demonstrated its usefulness and efficiency, and the Church, we believe, has quieted her misgivings on this point. We may well give to the office of suffragan a larger usefulness by permitting its employment in the sphere where it may have peculiar value—the field of missionary operations.

THE SANCTUARY OF MISSIONS

THE WORD THAT CAME

YOU go to the south or north
Because of the Word that came.
What was it that sent you forth?
The charm of a mighty Name.
He is the leader you keep in view,
Be the days of labor many or few—
And we are the hosts who pray for you,
Because of the Word that came.



THE world sits at the feet of
Christ,
Unknowing, blind, and uncon-
soled;
It yet shall touch His garments' fold,
And feel the heavenly Alchemist
Transform its very dust to gold.



THANKSGIVINGS

WE thank Thee—
For the year's record of Chris-
tian progress in the expansion of
thy Kingdom throughout the world.
(Page 89.)

For the good examples of all thy
servants who have finished their course
in faith, particularly remembering
Josephine Kimball of Kyoto. (Page
91.)

That once more we are able to re-
sume our Christian service to the poor
afflicted people of Mexico. (Page
108.)

For the ministrations of the mission-
aries of thy Church among the scat-
tered communities in our domestic
field. (Page 111.)



INTERCESSIONS

WE pray Thee—
For the work in South Dakota,
that it may be guided during the
vacancy in the episcopate, and that a
fit man may be chosen as bishop.
(Page 103.)

That our native teachers in China
may be filled with the spirit of wisdom
and understanding. (Page 113.)

That thou wilt be with those who go
in thy Name as our representatives to
the nations of the earth. (Page 127.)

To bless our work and workers

among the Indian tribes of this land.
(Page 100.)

To prosper the educational institu-
tions of the home land which are train-
ing youth in Christian nurture, and to
move thy Church to generosity in their
support. (Page 119.)



PRAYERS

For Unity

O GOD of Peace, who through thy
Son Jesus Christ didst set forth
One Faith for the salvation of
mankind: Send thy grace and heavenly
blessing upon all Christian people who
are striving to draw nearer to thee, and
to each other, in the unity of the Spirit
and in the bond of peace. Give us
penitence for our divisions, wisdom to
know thy truth, courage to do thy will,
love which shall break down the bar-
riers of pride and prejudice, and an
unswerving loyalty to thy Holy Name.
Suffer us not to shrink from any en-
deavor, which is in accordance with thy
will, for the peace and unity of thy
Church. Give us boldness to seek only
thy glory and the advancement of thy
kingdom. Unite us all in thee as thou,
O Father, with thy Son and the Holy
Spirit, art One God, world without
end. *Amen.*



For Indian Missions

Written by Bishop Hare.

O MOST merciful God, who hast
promised that all those who
dwell in the wilderness shall
kneel before thy Son; Remember, we
pray thee, the Indian tribes of our
land, and all those who have gone to
them in thy Name. Guide and govern
all those who are put in civil or mili-
tary authority over them, that the peo-
ple may lead a quiet and peaceable life
in all godliness and honesty. Set up
and strengthen thy Church among
them, that they may all come to know
thee, the only true God, and Jesus
Christ, whom thou hast sent. Endue
its ministers with heavenly love and
wisdom, and make them examples to
the flock. Hear us for the sake of thy
Son, Jesus Christ our Lord. *Amen.*

*The Quarterly leaflet of intercession for missions used by the Church Prayer League
may be had by addressing Holy Cross House, West Park, Ulster County, N. Y.*



ADEQUATE MISSION ARCHITECTURE

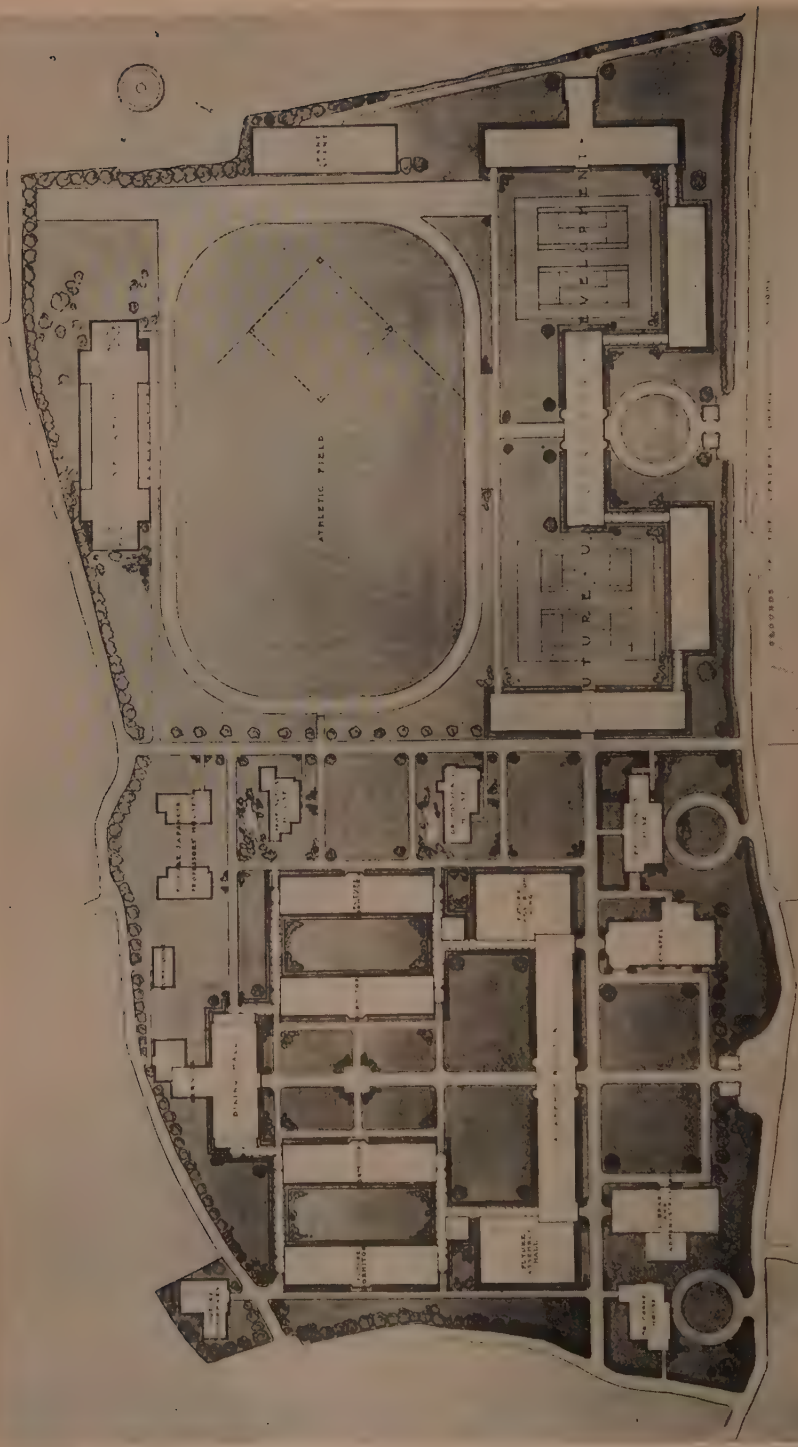
PERHAPS there is no one department of missionary effort in which we have more conspicuously failed than in making proper material provision for our institutions abroad. This is peculiarly true throughout the empire of Japan, and applies not only to our larger institutions but to our churches and other buildings. Among a people most refined and sensitive to beauty and appropriateness, we have continually perpetrated monstrosities of architecture, due somewhat to lack of proper planning, but more to the inability or unwillingness of the home Church to realize how important was the enterprise concerned, and how necessary it was that the ideals of the Church should be adequately represented in the buildings erected for the prosecution of its work. Again and again visitors to our missions in Japan encounter pitiful little buildings, the merest makeshifts, scarcely fit to be used as outbuildings, yet in these we are trying to present to the Japanese the beauty of holiness, as this Church has learned it. It is not strange that we have often failed to make ourselves understood, when we did not give the spiritual message a fitting physical embodiment.

These facts have been reiterated for years by the great majority of our missionaries, and it seems that at last the Church is beginning to recognize the rightness of their contention. St. Paul's College, Tokyo, is a case in point. This school was founded in 1873 by Bishop Williams, and its early history was one of repeated misfortune because of inadequate or impossible housing conditions. The first schoolhouse was swept away in the great fire of 1875, and, there being no money with which to rebuild, the school was closed for a time. After about three years a building was

erected which, after standing a dozen years, fell down, killing one of the native teachers. In 1895, a new college and dormitory buildings were put up, but these too were not at all of a character to dignify the work conducted therein.

It is seven years since a serious effort was begun to place this college upon a proper footing, it having so utterly outgrown its equipment and environment that a new site was absolutely indispensable. The old quarters at Tsukijii, formerly the foreign settlement of Tokyo, but now becoming commercialized, would no longer serve. A tract of land containing fifteen acres (1,700 tsubo) was obtained at a cost of \$50,000 (100,000 yen). It is at Ikebukuro (an attractive suburb of Tokyo). Much time has been taken—almost too much, perhaps, in view of the urgency of the college situation—in preparing a plan which shall be adequate for the present and adaptable for the future needs of this important institution—our one great educational enterprise for the young men of Japan. Plans have been made which contemplate the final expenditure, at the end of about eight years, of something like \$1,000,000. This amount will build, equip and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to 5,000 students. The part which is proposed to be built immediately will cost about \$160,000, of which \$90,000 is already in hand, and promises have been obtained for it amounting to some \$30,000 more.

Christian America now has her second opportunity to win non-Christian Japan; the first came many years ago when the nation as a whole turned toward Western learning, and it was largely lost for lack of enterprise on our part. This second



General Plan of Saint Louis College.
Yebukuro, Tokyo, Japan.
Revised, Chicago, December, 1913.

Designed and Drawn by Architects, New York City

opportunity arises because Japan has tried Western learning and civilization without Christianity. Disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. The cases of suicide among students are so many that the great falls of Kego, Chuzenji, and the crater of Mount Aso, Kyushu, have to be under police guard for six months in the year to prevent these unfortunate incidents. Marquis Okuma, the Premier, has himself said, "Japan must have the ideals which can come only from Christianity."

Thirty per cent. of the students in St. Paul's Middle School accept Chris-

tianity and sixty per cent. of the college students. Over 200 graduates of St. Paul's have entered the theological seminary of the Church in Japan. Surely such a showing should amply justify careful and adequate planning for a great future. A year ago last May, the Board of Missions, having asked the firm of Murphy & Dana to prepare plans, Mr. Murphy was sent to Tokyo to study the site, and local conditions affecting the execution of the work. As a result, it is proposed to erect and equip, at the present, the academic building, the chapel, refectory, two of the dormitories, the president's house and two houses for Japanese professors. The athletic field will also be laid out.



Interior of Chapel.
Saint Paul's College.
Tokyo, Japan.

Murphy and Dana Architects, New York City.

The buildings, as shown in the accompanying sketches, are modified and simplified Gothic, known as "Collegiate Gothic," rather than an adaptation of the Japanese style suggested by some for the work, but vigorously opposed by the Japanese themselves. The best traditions of the Old-World colleges are for Gothic; and much of the most successful American work in college architecture, such as that at Princeton and the University of Pennsylvania, and the newest of the Yale buildings, is in the Gothic style. It is not advisable to try to carry out with the money at the disposal of the missionary society the full glory of the Gothic detail, which has made Oxford and Cambridge so wonderful architecturally; but it is possible, by careful study of the forms and masses, and by an occasional touch, such as the great tower of the academic building, and the interior treatment planned for the dining-hall, to preserve the scholastic spirit of the best

Gothic, and the atmosphere of dignity and repose which should be found in an institution of learning. The accompanying reproductions indicate how it is planned to get this result and at the same time to keep the cost down to a figure representing very little more than the requirements of first-class permanent construction.

This effort properly to equip an institution of such vast importance to our missionary enterprise will surely meet with the hearty approval of the entire Church. It is to be hoped that that approval may find expression in something more substantial than words. Why should not some of the wealth of our Churchmen be given to do for Japan what many are doing for the colleges of our own country? Why should not St. Paul's, after its heroic struggles with disheartening difficulties, be given a chance to demonstrate in the eyes of the Japanese nation what Christian education really means?

"HOW MANY SLEEPS TILL CHRISTMAS?"

By Harriet M. Bedell

"CHRISTMAS, how many sleeps?" This was almost the daily question of Chief Turkey Legs at the Whirlwind Mission, Fay, Oklahoma, in the December days preceding the great feast. Other Indians came to inquire about Christmas, but none so frequently as he.

There were no toy shops and department stores to remind us of the holidays, but the signs of the times were no less apparent. The spare moments in the school were filled with the practicing of carols and the learning of selections for the festival. Boxes appeared from the station on the nearest railway, and each day the mail man was laden with bundles. They were such splendid ones! And we all heartily thank the Auxiliaries

that sent them for their generous help and thoughtfulness in choosing the gifts. Young and old were made happy. What would we on the field do without your help? You are real missionaries, and your post of duty is a very important one. Without your prayers and gifts we would be so helpless!

On Christmas Eve at midnight we went through the camp singing carols. Our first visit was to the tepee of Mrs. Chicken Hawk, where we left a special gift in appreciation of her faithfulness and eager response to every call for help in the work of the Church. Next we stopped in order at the homes of Chief Turkey Legs, Big Nose, and Big Horse; then on over the hills singing "Angels from



Chief Turkey Legs



Rev. David Oakerhater, Deacon

TWO TYPES OF INDIAN LIFE

the Realms of Glory" to Roman Nose Camp. There the peote drum was sounding. They stopped their ceremony to listen to our carols, and asked us in for a cup of coffee, but we went on our way singing, "It Came Upon a Midnight Clear." Other stops were made at the homes of Blind Bull, Antelope Skin, White Wolf, Warpath Bear and Cut Nose. Still singing our carols, we returned to the mission house, and, after light refreshments, all dispersed and sought rest.

Christmas morning we held our service in the beautifully decorated church. Really beautiful it was; for the Indians are artistic, and they had done the work. It was a disappointment, of course, that we must wait for our celebration of the Communion until Epiphany, there being no resident priest, and also that the temporary illness of the deacon, the Rev. David Oakerhater, prevented his acting as interpreter for our service. But it was worship nevertheless, and made Christmas very precious.

In the afternoon the guild house was decorated and the tree trimmed in preparation for the festival which took place in the evening. Long before the doors were opened, the people began to assemble and by 7:15 the hall was crowded. An address of welcome was made by Mr. Beach, our lay-reader; the Rev. David Oakerhater, Chief Turkey Legs and Good Bear gave short talks which were interpreted by Red Wolf. The rest of the entertainment was furnished by the children, who told in various ways the meaning of Christmas and the story of our Lord's birth. Some of them could speak very little English, but fully understood, and made us understand, the meaning of Christmas-tide. The tree itself was a delight and the presents brought joy to all. When, after the evening full of Christian joy and social fellowship, Mr. Oakerhater pronounced the benediction and brought to a close the Christmas Celebration of 1915, we all rejoiced in the good things which it had brought.



A SOUTH DAKOTA CONVOCATION

THE PROBLEM OF SOUTH DAKOTA

By Mary B. Peabody

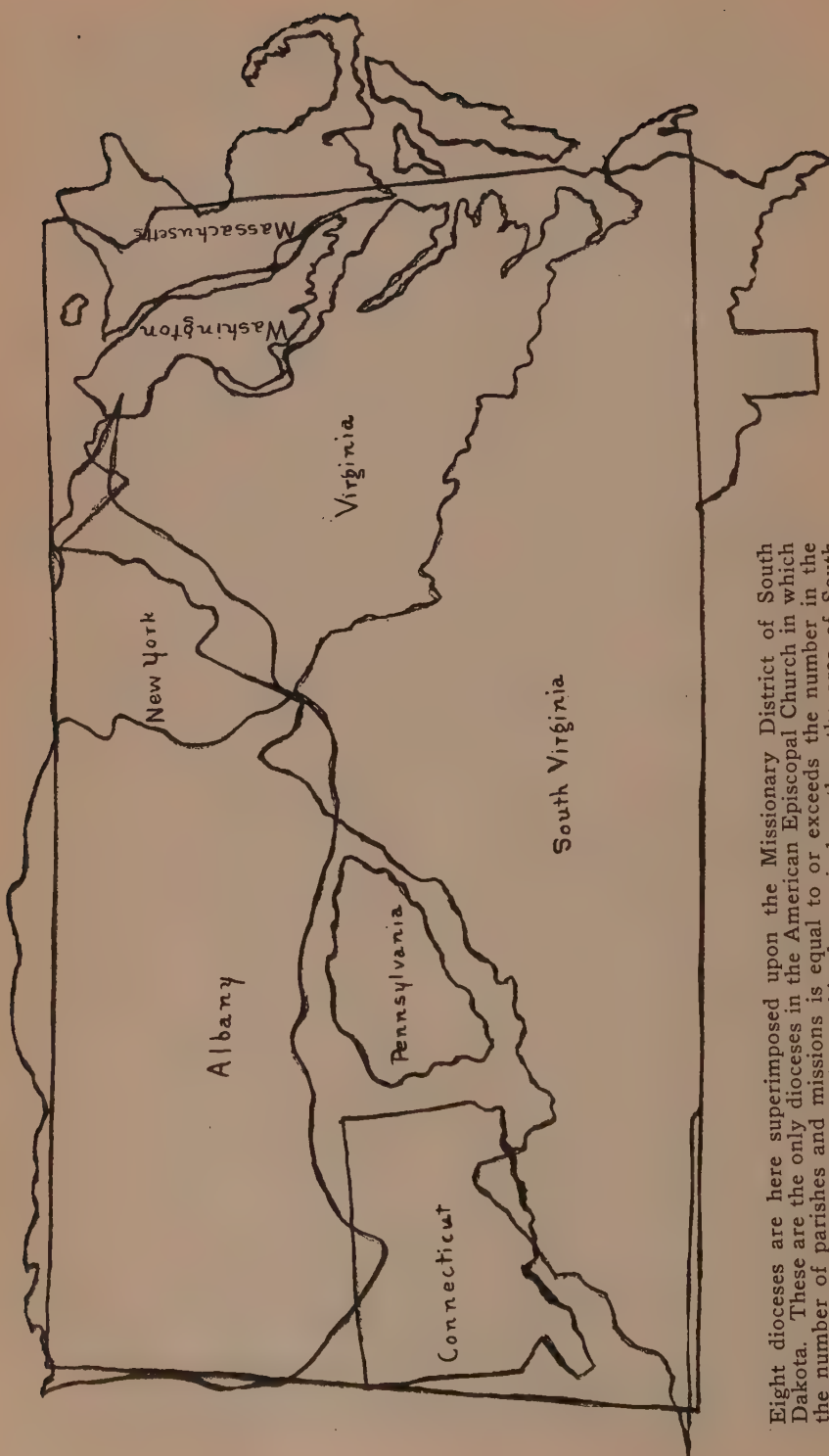
Miss Peabody, who at the request of the editor has prepared this article, was for twenty-three years Bishop Hare's secretary and served in the same capacity for Bishop Biller during his entire episcopate. The figures given in the article are taken from the *Living Church Annual* for 1915.

NORMAL growth is a quiet, steady process; the changes produced are so gradual as to be hardly noticed. It is not strange, therefore, that the American Church has not earlier realized that at least one of her missionary districts long since outgrew the provision made for its care, because its growth has been perfectly normal.

Perhaps no other district has been so favored in having from its inception not only the support of the Board of Missions, but of a band of staunch friends and a staff of remarkably patient and faithful missionaries. The mission to the Dakota Indians was fostered and financially supported—chiefly by interested women—for years before the missionary district of Niobrara was created. About the time of Bishop Hare's election there came into existence the Niobrara League of New York (only recently disbanded), the Dakota League of Massachusetts, and the Indian's Hope of Philadelphia, which two still flourish after more than forty years of splendid service. On the mission staff to-day, working as priests, deacons, catechists, helpers and teachers, are some who were in the harness when Bishop Hare was sent out, and a score or more who have served for over thirty years. The missionaries gathered the congregations; Eastern friends gave the chapels and little dwellings in which to house them and their leaders.

One disadvantage the Indian mission had. Although in every respect, except its geographical location, it was a strictly foreign field, unable to contribute to its own support, and

therefore the responsibility of the whole Church rather than of a single diocese or district, it was classed as a domestic mission, for the material equipment of which the missionary treasury could make no appropriation. It is difficult to realize what a burden this placed on the bishop. South Dakota was an almost treeless plain. In many parts of the state there are no native building materials, except the sod. There were no railroads reaching the mission, no towns of any size near-by. Without the constant assistance of generous givers, the mission would soon have been paralyzed. With their help the Church found its way up the Missouri River and was established at Lower Brule, Crow Creek and Cheyenne; then it spread westward to Rosebud and Pine Ridge; then to Sisseton in the extreme north-eastern part of South Dakota; last of all, it entered Standing Rock, which lies partly in North Dakota. The black areas on our outline map show the location and extent of territory over which South Dakota's one hundred Indian congregations are scattered. The only foreign mission which begins to compare with the Niobrara Deanery of South Dakota is Liberia, with 91 stations. Kyoto comes next with 57. It should be remembered that both these missions are compact. The area of Liberia is 35,000, as against South Dakota's 80,000 square miles. It requires at least 3,000 miles of travel, chiefly by automobile and buggy, to make the round of visitations among the South Dakota Indians. The second map shows these rural congregations.



Eight dioceses are here superimposed upon the Missionary District of South Dakota. These are the only dioceses in the American Episcopal Church in which the number of parishes and missions is equal to or exceeds the number in the District of South Dakota. Their combined area is less than the area of South Dakota: They have 14 Bishops, averaging 110 congregations each. South Dakota's one Bishop has 165 congregations.

But it is not missionary work among the Indians alone that is being done in South Dakota. Few people, even those who know South Dakota's Indian work well, realize that here the Church has one of its largest white missions. There are but three districts—Asheville, Southern Florida and Western Nebraska—that have more congregations than has South Dakota among the white population. There are twenty-seven dioceses which have no more. This large white field has had to be equipped with churches and rectories, and because the people were newcomers, engrossed in building their own homes, shops and schools, and opening up their farms, they had little to spend for church building. Therefore, if the field was to be developed, thousands of dollars had to be solicited to supplement what the people themselves were able to contribute.

In addition to the evangelical work, the district of South Dakota has two industrial boarding-schools for Indians, one high-class boarding-school for white girls, and a small hospital, of all of which the bishop is president.

Evidently, then, in point of size, we must give to South Dakota's Indian field the *first* place among the Church's "foreign" missions, and to its white field the *fourth* place among "domestic" missions. Time and again Bishop Hare broke down under the load; but, as it was known that he had a heart trouble which might take him off any day, his breakdowns were more generally attributed to his lack of physical vigor than to the demands of his field. When the time came that Bishop Hare was granted an assistant, the help seemed needed more on account of the bishop's enfeebled condition than because the work was too heavy for one man.

Suddenly a vigorous young man has fallen, after only three years of service, and the time seems to have come

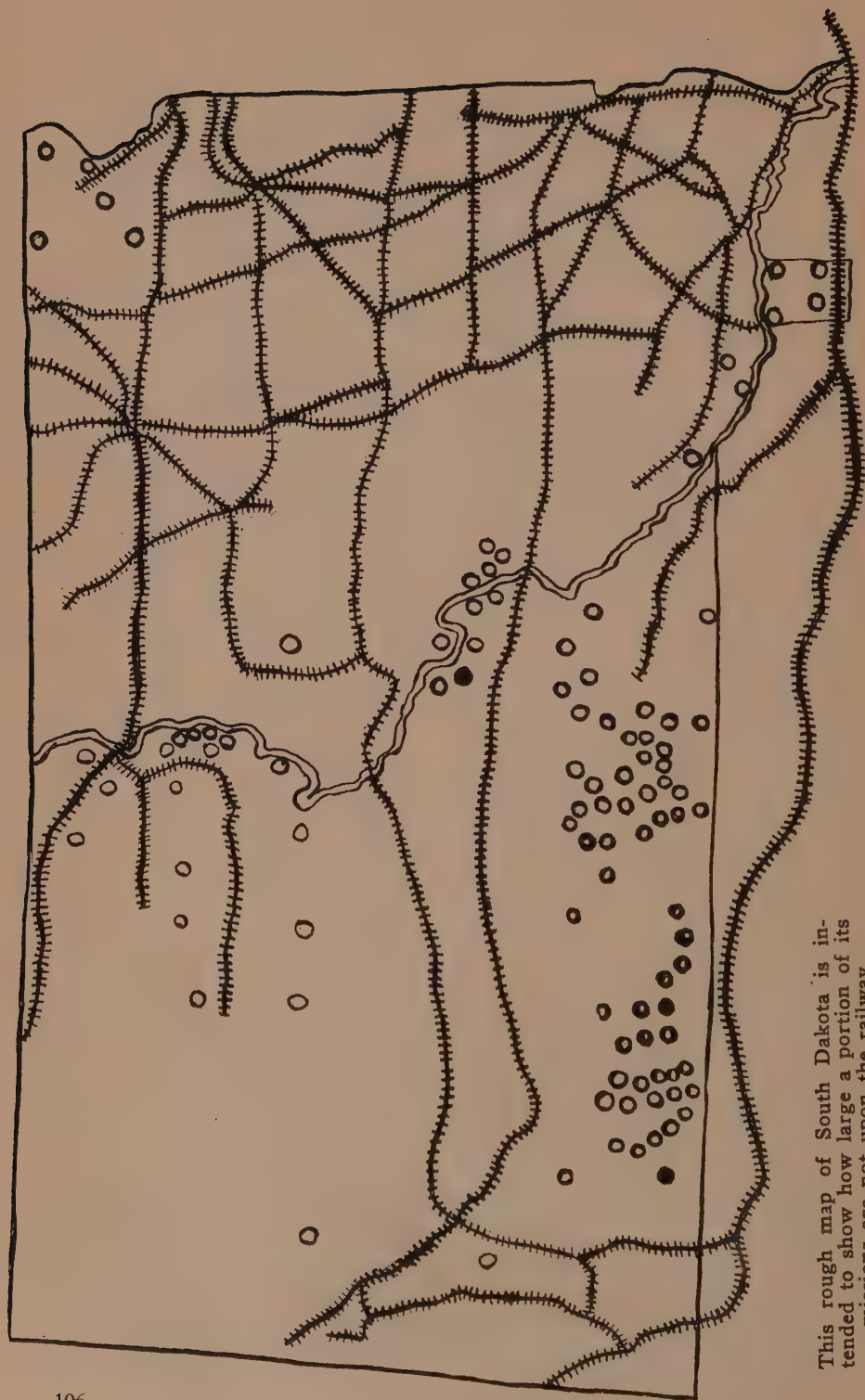
to inquire into conditions in South Dakota, and to discover what can be done to keep the mission in its present state of efficient progress without unduly taxing him on whom its care shall be laid.

What Can the Church Afford?

It must be conceded that from a strategic point of view missions in China and Japan, or in the mountains and among the negroes of the South, may be more important than work among the native races of this country, or even in comparatively sparsely settled farming communities, like the plains region. It should be remembered, too, that it has been shown that South Dakota has been peculiarly blessed in both its friends and in its mission staff. Nevertheless, it is fair to ask what is the cost to the treasury of the Church of maintaining the work in South Dakota, as compared with similar work elsewhere.

Any fair-minded person will agree that the Niobrara Deanery of South Dakota is essentially a foreign field. The appropriation of the Board for the work in this deanery is \$34,453.00, which includes one-half of the bishop's salary. A good fraction of this sum comes from endowment funds secured by Bishop Hare. The appropriation is \$19,509 less than the appropriation for Liberia; \$51,693 less than the appropriation for Kyoto (which is next in the number of congregations); \$112,366 less than the appropriation for Shanghai. Indeed, only Haiti and Mexico, of the foreign fields, receive less than the Niobrara deanery.

Turning to the work among white people, we find an appropriation of \$6,148.00, including one-half of the bishop's salary. Only two domestic districts receive less—Western Colorado and San Joaquin. Ten dioceses receive more from the Board than does the white field of South Dakota. Manifestly the South Dakota mission



This rough map of South Dakota is intended to show how large a portion of its missions are not upon the railway.

has been administered economically as well as efficiently.

Some one may here interpose the objection that South Dakota receives a great deal from "specials." That is true; but there is a great difference among people as to what "a great deal" means. In South Dakota, it means from \$10,000 to \$15,000 per year.

Another fair question is: What is the district of South Dakota contributing. Its contributions last year were \$56,593.38. This is \$3,402.35 more than the reported contributions of any other district. South Dakota's apportionment for general missions is the largest among the missionary districts (\$3,300 in 1915) and it has always been overpaid. Its contribution to the Emergency Fund was over \$2,000. During the past three years the district has paid \$14,000 for a bishop's house and \$18,000 for the Bishop Hare Memorial.

What Should Be Done?

What ought the Church to do with a work whose very success has made it a problem?

(1) "Let South Dakota become a diocese." But would that be wise, when only one congregation in fifteen is self-supporting? Would it be wise, when two-thirds of its communicants

are of a race but half a century out of barbarism?

(2) "Divide it." Perhaps, but how? Shall it be divided geographically? Look at the map and see how impossible it would be to throw all the Indian congregations into one district. Would it strengthen the Indian work to cut it in two? Bishop Hare and Bishop Biller answered emphatically: No! Neither would it strengthen the white work. Shall it be divided so that the Indians form one district and the white people another? Look again at the maps and see how white and Indian congregations are intermingled on the reservations, and say whether overlapping jurisdiction would not be a wasteful method of administration, and almost inevitably lead to complications. Besides, the zeal and devotion of the Indians and their ministers is an inspiration to the white people and their pastors. Each is better and stronger for association with the other.

(3) "Elect a bishop and an assistant, called by whatever title seems appropriate." That is the provision which appealed to the judgment of Bishop Hare and of Bishop Biller. That is the solution of the problem which the district of South Dakota is asking the General Convention to adopt.





HOOGER SCHOOL GIRLS WASHING THEIR CLOTHES

BEGINNING AGAIN IN MEXICO

Every one knows the desperate situation which has existed in our neighboring republic during more than two years of revolution and anarchy. In consequence, our missionary work was almost entirely cut off, the bishop himself having been practically marooned in the city of Guadalajara. He was able to keep open St. Andrew's School in that city, but all other institutional work was suspended. The Hooker School has been closed for a year and a half. Now, we are able to begin again in some lines. The first forward move was to reopen the Hooker School for girls in Mexico City. Miss T. T. McKnight, who has long been eagerly waiting on the border to go back to her well-loved work, writes to tell us concerning the present situation.

I AM sure you have all heard of the Mary Josephine Hooker Memorial School and of how, on account of the unsettled condition of the country, it was forced to close in May, 1914. However, by the time you read this we hope to have everything thoroughly organized and once more doing our part towards the education and elevation of this branch of God's family. The teachers have been secured and the pupils notified. Our plan in opening school is to have a little "Fiesta" on the fifth of January, and give the children some of the good things sent us by our friends in Massachusetts; on Epiphany to have

a corporate Communion, asking God's blessing on our work for the year, and, by the tenth, be ready for real class work.

Some of our girls we have lost entirely, but from others we hear good reports. Many of them have been teaching or working in other ways. One girl who has only finished the fourth grade has been instructing children in the first, second and third grades. And these children, when admitted to the public schools, passed creditable examinations.

The appeals that come to us to take girls into the school are most pathetic, and make me wish I could stretch

tents all over our property and could care for each and every one that asks. One clergyman writes asking me to take a girl whose family really have not enough to eat. Mothers beg us to save their daughters by taking them under our protection. Here is a letter from one of our former girls who hopes to return. She says in part:

"I beg you will have the kindness to tell me if you can make a place in the school for my little sister. It would be an act of charity for you to receive her, as the troops are passing here daily and she is in great danger.

"Accept the affection of your pupils,

"ENEDINA ROMERO."

To this appeal I am afraid we will have to say "No," for we try to distribute what we have and take only one child from each family.

You will doubtless remember that we moved into our new home in Tacuba in January, 1913. One of the first tasks was to have the school recognized by the government and put under government inspection. In order to do this it was necessary to secure the government program and course of study. Under such kaleidoscopic administrations as we were then having that was a most difficult feat. Many weary hours were spent in the outer office of the Minister of Education, only to be told after long waiting to return at that hour, or some other, the next week, as the Great Mogul was busy or out of town. The next time, perhaps, the whole personnel of the department would be changed

and all preliminaries must be repeated. However, by perseverance and *impatience*, a provisional course of study was secured, and an inspector was appointed.

Shall I tell you of the visit of the inspector? The day he was expected the native teachers were greatly excited and very nervous. The school-room must have a rug for the great senor's feet to rest upon, the handsomest table must be produced, covered with our finest table-cover and adorned with a bouquet of flowers, a glass and a pitcher of water. The industrial work, consisting of maps and articles of sewing, decorated the walls. We were arrayed in our Sunday-best for the occasion, and the pupils were quite ready, having been drilled by the teachers for weeks.

When the gentleman arrived, we told him that the second grade, being the youngest children, would be examined first. But no, his favorite grade was the fifth, and he would take them. He spent three hours expounding his methods in arithmetic, then signed all the necessary documents, and, with many compliments to the school, the teachers, and the pupils, took his departure, declaring he was our most humble servant, who desired nothing more than to live to



THE HOOKER SCHOOL

serve us. Never again will we get nervous over the visit of an inspector. That was, however, two years ago, and things have advanced since then. I have been told that the present Minister of Education is a graduate of Harvard.

The pupils, after finishing the sixth grade, are allowed to choose either a normal or a commercial course. Up to the present time only the former has been taught, there being no demand for the latter.

While not neglecting the literary department, we lay especial stress on the religious training and the home department. There are Bible and prayer-book classes each day, daily morning prayers in chapel, and family prayers at night—the last often conducted by the girls themselves.

The pupils, besides their own laundry work, do all the housework, and it is impressed on them that the school is their home and must be kept clean and attractive, and that every task, be it only the sweeping of a room or the making of a bed, must be done in the best possible manner. Our desire is to enable them to become self-supporting if that should be necessary, but, above all, to teach them that true service is the service of the home, and

to make them intelligent, consistent Christians, able to give a reason for the hope that is in them.

While we were away the school building was used as a place of refuge by one of our native clergymen and some of the faithful members of his flock from an outlying district, whose homes had been looted or destroyed. But we found everything in fine condition; the house just as we left it except for a few bulletholes in the wall. Archdeacon Mellen has had a high wall built around the property, consisting of six and one-half acres. He has put the land under cultivation and hopes by selling the produce to help in the support of the school.

Our dreams are now centered around a Domestic Science and Home Economics Department. True, there is some expense connected with the equipment and maintenance of such a department, but if on a firm foundation of piety and Christian steadfastness we can teach the Mexican women the rudiments of nursing, the care of babies, the proper food values, true economy and the art of keeping their homes sanitary and attractive, we may well feel that we have accomplished something for our sisters across the Rio Grande.



OUR GARDENER AND HIS TWO LITTLE SONS



THE CONVERTED SCHOOLHOUSE WHICH IS NOW OUR CHURCH AT
MEDICINE BOW, WYOMING

THE CHURCH AT MEDICINE BOW

By the Very Rev. D. W. Thornberry

ON Sunday, December 8th, St. Luke's Church in Medicine Bow, Wyoming, was consecrated by Bishop Thomas. The Instrument of Donation was read by Mr. George F. Horne, and the Sentence of Consecration by Dean D. W. Thornberry, of St. Matthew's Cathedral, Laramie.

This service was the culmination of a work begun in the early days of Wyoming, by the Rev. John Cornell, who held service there in the year 1869. In the year 1910, Bishop Thomas requested the Rev. D. W. Thornberry, then the rector of St. Thomas' Church in Rawlins, to go to Medicine Bow for service. Since that time services have been held every two weeks, and part of the time every week in the schoolhouse. A little over a year ago the old schoolhouse

was bought for \$450, a porch, vestry and sanctuary added, and the entire building renovated and painted. Opera chairs have been purchased—the gift of Miss Grace Scovil, of New York City. The population of Medicine Bow is about 200, and since the church is the only public meeting-place for the people, it was deemed wise to consecrate only the sanctuary, thus permitting the rest of the building to be used for secular purposes. It is interesting to note that President Wilson, in his address before the Convention on "Church and Country Life," held at Columbus, Ohio, advocated this plan for all rural churches. On the day of consecration, Bishop Thomas, after reading the President's address, told the writer about it, and added, "That is good, but Wyoming got there first."



The auditorium, with screen closed, shutting off the chancel



The church, with screen open, ready for service

INTERIOR ARRANGEMENT OF THE COMBINED CHURCH AND PARISH HOUSE AT MEDICINE BOW

Those who have read "The Virginian" know what the reputation of Medicine Bow used to be. It is not a model town at present, but as one man said after service last Sunday, "The Church has done a wonderful lot of good in the community."

Of the \$2,000 spent on the building, nearly one-half has been raised by the people of the community. This speaks well for the mind of the people, and there is no need to ask why we spend so much money in a town so small. We have been here from 1869 to 1915, and we have only yesterday succeeded in erecting a House of God. Forty-six years without a church!

In the East every little hamlet has its church, to hold the people to higher things, but this is not true of the West. Only fifteen miles from Medicine Bow there is another town with good prospects for growth and development. It is larger now than Medicine Bow, but there is no church building of any kind. We should have a building there next year.

The Inter-Seminary Conference, referred to elsewhere, has already begun to produce results at Cambridge Seminary. A student there writes as follows:

EACH man has agreed to write to a graduate in the mission field, asking for a brief description of his work, some photographs, and some special objects for which he would like the men in the school to pray. By this it is hoped to make the missionary intercessions more personal and vital. A plan is being adopted which will systematize the missionary giving by introducing the envelope system, thus nearly doubling the amount given. A petition to the faculty, asking for more adequate provision for mission study, and that the courses offered be made compulsory, posted on the bulletin board, already bears the names of a large number of the men. The enrollment in an elective course on "The Religions of China," given the second half-year by the Rev. James Thayer Addison, promises to be very large. In short, the whole atmosphere and life of the school seems to have become more missionary.



CATECHISTS AND TEACHERS AT WUSIH, CHINA

CATECHISTS' WEEK AT WUSIH

By the Rev. T. M. Tong

A WEEK in October was set apart for the purpose of instructing, encouraging and inspiring the catechists to be more efficient in their service for our Lord. This was the second meeting since the establishment of the Shanghai School for Catechists. It was first started by the Rev. J. W. Nichols in the autumn of last year. I strongly believe such an institution has far-reaching results. It is not only that we give something to them, but we also receive from them in return.

Rev. Mr. Nichols being on his furlough in America, the running of the meeting was intrusted to me. By the help of different speakers, the meeting proved very successful, and by that of the students, the mechanism of the meeting was greatly facilitated. I feel very grateful to them, for they did their best to make the meeting a success. The men were filled with great hope and comfort for their work in the immediate future.

In order to make the men realize the importance of the week, we began our day's work with devotional exercises and celebration of Holy Communion. The former was led by the Rev. Mr. Mosher successively for four mornings, and the remaining

days were taken by the Rev. Mr. McRae and the Rev. Mr. Phoo, of the Catechist School. At ten I gave my lecture on "Homiletics," just after Matins, and at 11 Mr. Phoo began his "Psychology." At noon we had intercessions for missions. At two Mr. McRae lectured on the Epistle of St. James, and this was followed by a catechist meeting in which they told their experience on various subjects. Owing to the bad weather, we had our recreation indoors. In the evening there were other lectures. Besides the regular speakers, as mentioned above, we had Bishop Graves, who gave two lectures on the Psalms; Bishop Roots, of Hankow, who preached a sermon at the Sunday evening service, and Pastor Zung (Chinese Secretary of the China Continuation Committee), who spoke once to the men on the hopeful prospects of China's readiness and longing for the Gospel message.

Now let me say a few words about the meetings of catechists in the afternoon, on the question, "What difficulties have been met during the year?" One catechist told us the following story: A foreign lady on her first visit to Christians in the country was invited by one of the Christians to dinner. After her departure, a

child of that family died. On her second visit to that place, she was invited by another Christian, and the same fate befell this family. On her third visit, she was again invited by another Christian, who said that there would be no such misfortune, for he is childless. But this time a wall of the house fell down suddenly. Though this was a rare occurrence, yet imagine how hard it must have been on those who were newly converted from superstition to the Christian faith.

Another catechist related the following: In a certain village the Christians rented a tea-shop to serve as a preaching hall. When he went there he procured an official notice and posted it on the walls of the shop. One day when he went there to preach, the shopman would not let him do so, and asked him to take away the official notice and go somewhere else. On inquiry, he found out that some one of the family behind the shop was ill. They assigned the cause of the misfortune to the official notice and the preaching of the catechist. They said by these two things the family spirits were prevented from going in and the evil spirit from coming out. Thereupon the evil spirit inflicted the family with sickness. This is simply to show how ignorant and superstitious the masses of the Chinese people are! There were several stories of similar nature related by other catechists.

On the "Sunday-school" question, it is interesting to note from their reports that the Sunday-school is steadily growing. In previous years it was difficult to get children to fill the school. Now the question is, not how to get children, but how and where to get teachers.

On the question "What makes a preacher successful in his work?" Mr. Zi of Patzekiao made an interesting speech. He said that it was very important for a preacher to make ac-

quaintance with all classes of people. By constant visits and good manners he attracted them to come to see him. The persons who want to be inquirers came in by groups. By his acquaintance with shop-owners, he could help the Christians deprived of work by recommending them to the former. He also took interest in public affairs, such as digging a creek, repairing a road, etc. Though he himself had no money, yet he went round and asked contributions for that purpose. Those Christians who were poor were asked to help by their labor. The Christians did so well in digging a creek that the non-believers in that place explained it by saying that whatever the Christians do is of first order. This is simply the summary of his speech, showing how practical the catechists are. The whole week was full of interest, and what struck me most was the unity among the members.

There is one thing lacking in the school. We have a library without books. The catechists said it would be a good thing to have some books to read in the leisure time during the meeting. I think it is not only good for them but also for the students. If we can have \$200 to make a start, it will greatly improve the situation. The students can use their spare time to study other books besides their assigned lessons. The catechists can borrow them and take home to study during the year. Owing to the present standard of living in China being very much higher than before, the salaries of catechists of lower grade are hardly sufficient for their expenses. So they have no money to buy good books. It is no wonder that they were so attentive and enthusiastic in the meeting. It is simply, as some of them said, to fill up their vacant storehouse of knowledge. I sincerely hope and earnestly pray that our brethren in America will help us in this matter.

AN INTER-SEMINARY MISSIONARY CONFERENCE

By Alexander K. Barton

MOST promising for the future missionary work of the Church was the Inter-Seminary Conference on Missions, held in New York, January 3rd. and 4th. While the success of the conference was to a large extent due to the efforts of the officers of the Board of Missions, the initiative was taken by the seminarians, showing that they realized where the burden ought to rest.

The work now being done, and the yet untouched opportunities in the various mission fields, occupied the first day. The responsibility of theological students, in view of this, took up the second.

Bishop Lloyd, who presided, opened the conference with a brief statement as to its purpose. He then introduced Dr. Burleson to speak on Domestic Missions. He began by emphasizing the unity of all missionary work, and defined Domestic Missions as co-operation with the state in the production of a Christian civilization. The white, Indian, negro, mountain, foreign and rural work Dr. Burleson took up in order. The white work consists in "going after our own" in the vast stretches of the West. The vastness of the field, the lack of funds, and other difficulties were brought out. As a part of our Western work, the magnificent mission to the Indians was touched on. Here at least the Episcopal Church seems to have come in with the prairie schooner, rather than the Pullman car. One hundred thousand dollars per year—about one cent a negro—was the trifling sum our Church, as an organized body, was shown to spend on that needy race. Similarly small was the amount spent on "our belated ancestors," the Southern mountaineers. Lack of time hurried Dr. Burleson on to speak of the

incoming foreigner. Of "work" he could not speak; the Church, as a Church, does none. The immigrant is likely to remain in the cities. While turning our attention to them, we should remember with concern the decay of religion in the rural districts.

Thus, though merely touching the high points, Dr. Burleson presented to the students the wealth of opportunities at our very door.

The Rev. Mr. Mercer G. Johnson, of Trinity Church, Newark, next spoke on the Philippine work. The three schools at Baguio, one for American boys, one for Igorot boys, and one for American girls, are but an instance of how the Church in the Far East is maintaining her reputation as an educator. That our work really gets under the skins of the natives is shown by the work at Sagada of Father Staunton. Bishop Brent's work in saving the islands from the desolating effects of opium was emphasized. Mr. Johnson concluded by speaking of the work now being undertaken among the 250,000 Mohammedan Moros.

Archdeacon Stuck, coming next, told of the challenging work in the placer mining camps of Alaska. Here, as in perhaps no other place, the Church is arrayed against that dread triumvirate of sin—the saloon, the gambling den, and the brothel. Small chance these men have to be religious with the Church coming to them but once a year! If, however, actual services can rarely be given, the Church is making its influence felt through reading material. The Church Periodical Club can pride itself on actually keeping men in Alaska sane. The tedium of the long winters is frightful. Not to white men alone is the Church in Alaska ministering.

Among the Indians a more permanent work is going on. As educator, as physician of body and of soul, goes the missionary to these gentle and submissive folk.

Rev. R. A. Walke, speaking on Japan, showed how to-day the opportunity for Christian work was again very great. The Japanese feel that their religion has no dynamic, and no consolation. The really splendid system of ethics they have introduced into the public schools is by no means being lived up to. "We, by modernism, have bereft them of their religion. If we do not give ours to replace it, they are bereft indeed."

Dr. Jeffreys, for China, in a deeply spiritual presentation, showed how love was the only true motive for missions. His field he described as "most fascinating and alluring." Men are wanted there whom the Church at home can least well spare. By a few intimate touches, Dr. Jeffreys showed what men of this type were accomplishing. Physicians, treading in the Master's footprints, give new sight to China's blind. Dr. Pott and Higher Education in China were synonymous terms to Dr. Jeffreys. And Arthur Mann, one of the most popular teachers at St. John's, "gave his life to save a drowning fellow as easily as a man might lie down to sleep."

In conclusion, Mr. Wood told of opportunities in Latin-America. Students themselves, what especially impressed the seminarians were the large educational centers, rife with agnosticism and atheism, yet to be won. Yet intellectual doubt notwithstanding, Mr. Wood showed how many promising young Brazilians had been attracted to the priesthood.

Although touching only places into which the Church has gone, the work the speakers showed was yet to be done, seemed overwhelming. Fittingly, therefore, came the reminder through the corporate communion at

the general seminary, on the morning of the 4th, that missions are a supernatural enterprise. Or, as Bishop Lloyd put it: "You and I can't do it except He does it with us. After He takes your brain and blesses it, it will become effective."

The first day showed the opportunity, the second asked what the men were going to do in regard to it. That the Board of Missions was a very effective instrument through which to work, the Conference learned by a visit to the Church Missions House. All the different offices were visited. As the men had the departments before their eyes, the various officers spoke of their duties and responsibilities. Problems were told them of which they had never dreamed. Considering the shortness of the time, quite a comprehensive understanding was given of the Board's activities. Opportunity for further questioning of the secretaries by the delegates came at luncheon, at the Seamen's Institute. The delegates were much impressed with the efficiency and business-like character of the whole undertaking.

The opportunities presented, the Church's instrument for meeting them—the Board of Missions—understood; the theological students' responsibility took up the last afternoon of the Conference. Papers on mission study, offerings, recruiting, and intercession were read by men from the various seminaries.

The paper on mission study suggested that the General Convention be petitioned to insert into the canonical examinations one on the problems and methods of modern missions. That at once compulsory study of missions should be introduced in all the seminaries. Failing this, that regular electives in missions should be given. If no curriculum courses were offered, suggestions were made as to how voluntary courses could be provided.

In the paper on offerings for mis-

sions, it was shown how students in the G. T. S. support a man in Alaska. Systematizing of missionary giving was suggested. The men, as seminarians, should begin their regular missionary giving. Under this head, Bishop Lloyd warned that talk about a thing in which one did not have a hand undermined character. "In order to keep your prospective true," he urged, "give alms."

On the theme, "Missionary Recruiting," the writer said: "Don't talk of sacrifices. Like the Standard Oil, or the American Tobacco Company, talk of opportunities." Suggestive posters should be put up in the common

room. The paper closed with the suggestion that missionary speakers be informed beforehand *what* the men want to hear.

That missionary intercessions be particular rather than general was the gist of the paper on this subject. Admitting that such prayer required effort, the paper warned that "things easy are neither great nor privileged."

The Conference closed by passing a number of resolutions looking toward a better missionary understanding by the students of the seminaries. Thirty-four delegates, representing seven seminaries, were present at the meetings.

THE PASSING OF A CUBAN VETERAN

ON November 25th, the Rev. Manuel F. Moreno, veteran priest of Cuba, entered into eternal life at his residence in Cienfuegos.

From the very inception of a regular ministry in Cuba by our Church, his name has been intimately and very prominently associated with the work in that district. Having received his theological education in Philadelphia, he was able to instruct his fellow-countrymen in the doctrines, customs and observances of the Church; and being himself a Cuban, he understood their habits and modes of thought as no foreigner could.

His first work as deacon and priest was in Havana, where he held services in a rented hall, and established a day school. He also held services in two other parts of the city—the Cerro and Jesus del Monte—in which latter place he established Calvario mission and parochial school, which still exists and is very flourishing.

During the Spanish-American war he was withdrawn from this field because of the lack of support, but was returned after the war, and sent to Bolondron in the Province of Matan-

zas. There he found a handful of communicants, and a small asylum for children who had been made orphans by the war. He won the esteem and respect of every one in the town, and in his first year there was made a member of the Board of Education, and was licensed to officiate at marriages. It is interesting to note that in order to receive this authority it was necessary that his license should be signed by the bishop who ordained him deacon (Bishop Whitaker, of Philadelphia), and countersigned by the Secretaries of State and War in Washington. This was the first and probably the only instance of the American Church deriving its authority to officiate in any capacity from the civil state.

Mr. Moreno remained in Bolondron thirteen years, being finally relieved at his own request of the work there in the year 1913, and transferred to Cienfuegos, where he passed the remaining years of his life.

Bishop Van Buren once wrote of him: "Mr. Moreno seems a singularly gentle and unassuming man; one who adorns the Gospel of our Lord and Saviour."





SOME OF OUR GIRLS

A CHURCH SCHOOL IN IDAHO

By Bishop Funsten

SOMETIME ago a traveler from the East was journeying along a wild mountain road in Idaho in an old-fashioned stage. He was going to visit some mining property in which he was interested in the great mountain country in the interior. On the stage were several young women who particularly interested him by their sweet manners and voices. "Where do those young girls come from," he asked. "Why, they are some of the St. Margaret's Hall pupils returning home. They live up here in a mining camp where their father has worked for many years." The stranger from the East felt that a Church school that could transform a young girl, brought up in a mining camp, into the well-balanced, attractive young American woman was not a bad institution, even when considered from the standpoint of American citizenship.

We hear a great deal of talk in these days about community centres, the improvement of life in isolated communities, and eugenics in general, but at last we have to come back to the question of what is to be done to help matters. Here in Bois , Idaho, with no other Church school within hundreds of miles, good, sturdy work

is being done to help the young womanhood of a new country. When girls from mining camps, and the ranches out on the sage-brush plain, and from the small towns, come under the good influence of the Church and the best religious environment in our school, it seems to us that very good social service is being done, and that it is one of the great steps for the improvement of life in America. It would seem that people of means would find in helping such schools, such girls and communities, a most interesting opportunity for wise benevolence.

The school life at St. Margaret's is simple, as indeed it ought to be. There is more connection between plain living and high thinking than is commonly supposed. Alas! too often in this age it is a case of high living and very ordinary thinking. Undoubtedly a school like St. Margaret's has its important function in a country where the home and public school pay little thought to religion as a dominant factor in human life. Our great moral principles must be rooted in religious conviction if they are to flower in the kind of righteousness which exalteth a nation.



ENTRANCE TO ST. MARGARET'S HALL, BOISE

The routine of St. Margaret's Hall life, in a quiet, sensible way, is building strong womanhood. Every morning at nine o'clock the school bell proclaims the hour of prayer, and the chapel is well filled with the teachers and pupils of St. Margaret's and the nurses of St. Luke's Hospital, just across the way. The chapel itself is very simple, but churchly and attractive. The services are inspiring, the girls sing the hymns with vigor, and often the clergyman in charge will in a short, direct talk, emphasize some great truth, and thus give a practical direction to the service.

Recently the school had the honor of a visit from Bishop Paddock of Eastern Oregon, and the girls were interested deeply in his graphic pictures of his work among the young people. A little later we had a charming visit from Deaconess Goodwin, of the Board of Missions, who made a great impression by what she so forcefully said to the girls. One must remember that these Western girls are delightfully enthusiastic about their

own state, and are at the same time filled with interest in regard to anything that touches the life and the environment of the people who live "way back East," especially in wonderful New York or Boston, where to them everything is so romantic and dream-like.

We have an excellent set of teachers, mostly college women; for St. Margaret's not only gives an excellent education for the life of this country, but also prepares for college.

To show some of the results of the good work done in past years by St. Margaret's School, we will refer to some things our graduates are doing. A number of them are teachers in the public schools of Idaho, several of them are teaching in our Church schools, such as St. Margaret's, Boise, and St. Paul's School, Walla Walla, Washington. Several have taken a nurse's training, and one of these is assistant superintendent of St. Luke's Hospital, San Francisco. Many of them have become our leaders and sympathizers in the small mining



THE YOUNGER CHILDREN AT THEIR PLAY

towns and ranch communities of the state. Some have taught in the public schools of Porto Rico, some are in the public service of the state, many have married and are doing their part in creating better conditions in the home.

The Church has in this school a great missionary force in which a large amount of good is done to a maximum number of people at the minimum cost. In connection with St. Margaret's Hall, we have annually a touch with many hundred people, including teachers, pupils, and their relatives and friends. When one remembers that practically without endowment, and with its very moderate charge for each pupil, the bishop has been able to keep the institution going year after year with a deficit of only about \$1,500, or in other words \$125 a month, it is easy to understand that as a Church we get a great deal of

valuable social service work done at very small cost; and when one looks at it from the standpoint of spiritual things, it is impossible to measure the value of the work for the upbuilding of Christ's Kingdom in the lives of those who come under the influence of this Church school in the Far West.

There have been certain necessary improvements which the bishop was compelled to make at the cost of several thousand dollars for which it would be a great help to him to receive liberal contributions. For the information of those who are interested in this important work, it may be said that a scholarship for boarding pupils is \$300 a year, while that of the day pupils varies from \$50 to \$75 according to the department. It may further be stated that great care is taken to keep the property in good order, and to beautify the grounds with attractive shrubbery and flowers.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Miss T. T. McKnight, who has gone to reopen Hooker School in Mexico City, sends the following account of her first impressions:

WE had a fairly good trip, much better than many persons had led us to expect, and we made it from San Antonio in three days and nights. Of course, the sides of the track were strewn with the remains of wrecked cars, and there was scarcely a station that had not been destroyed by fire, but we had our berths in a Pullman and a negro porter to wait on us!

Instead of going into the city, Miss Peters and I got off at the Tacuba station and walked up to the school, only three blocks. The school looked beautiful to me with its high wall, its green grass and flowers in front, and its vegetable garden in the back. I have just been out in the yard and gathered a bouquet of calla lilies and one of geraniums; that for the middle of December is pretty good.

It seems too good to be true that I am really back at work, and work it is. Finding teachers and other help, notifying the girls, house-cleaning, etc. I am afraid I am starving Miss Peters to death, for I have not been able to secure a cook, and it is no fun to cook on a "brazerro" (an open charcoal fire).

Everything is "muy triste" here. You never see a smile on any one's face, and the poverty one sees on the street is most distressing. It makes me sad each time I go into the city, and I am always glad to get back to the school, for it is the only bright, clean, prosperous-looking spot I have seen. The pitiful effort the poor people make to cover their nakedness is heart-breaking. I saw a little girl the other day that had eight different kinds of rags to make her short skirt, and her waist was so near a minus quan-

tity that she kept pulling her poor little shawl down in the back for the sake of warmth as well as modesty. However, we have great hopes that better times are coming.



The *Bible Society Record* contains the following interesting statement with regard to one of our missions in Alaska:

MISS BERTHA B. MILLS, a deaconess at St. John's-in-the-Wilderness, Allakaket, Koyukuk River, Alaska, sends us the following appreciative letter of thanks for a box of Bibles sent to the mission. It seems to open a window through which we may look into this little church in the frozen north, and what we see is very charming:

"It is with grateful thanks that I acknowledge the receipt in July of the box of Bibles for this mission. The books arrived in good condition, and will be very useful, indeed, in the Sunday-school. We were very pleased to see books with such good print, as it is hard to read fine print in the dim light of an Arctic winter.

"This far-away corner of the Master's vineyard is a most interesting place—made doubly so by the fact that here one comes into contact with two entirely distinct native races—the Indian and the Eskimo—the Koyukuk and the Kobuk. These two ancient enemies now live in harmony with one another and worship under the same roof. We find them both eager to learn, gentle, docile, and kindly, and feel more and more that it is a privilege to be allowed to teach them.

"Of course, it is only the children who understand and read English, but young and old delight to hear the wonderful stories from the Book of Books."

A missionary in China gives a new view of learning the language:

I NEVER expected to be so entirely happy. Why, I simply love every bit of it, and especially this wonderful people. I feel as if they had so much to give me, to teach me, instead of I to give them. Such a wonderful civilization; our teachers at the language school so scholarly, so courteous, and so eager to help one along! I was awfully disappointed to learn that I was to attend the language school this year; but I can not cease being grateful enough now for this whole year of uninterrupted study. We learn by the direct method that works so wonderfully with German and French, and it is admirable for Chinese. Already we jabber away considerably, and we have had but three weeks of it. Then I love the character-writing—we learn seven new characters daily and have a written quiz weekly. It's all memory, of course. We can write about ninety characters now, and talk even more words than that. Oh, I'm immensely enthusiastic over it all!



The Rev. James S. Smith, Edina, Grand Bassa County, Liberia, writing under date of July 14, 1915, says:

SOMETIME ago, in one of my former reports, I told how an old native chieftain hailing from the interior on the Mechlin River, about 240 miles from Edina, which is situated on the same river, came to my office and made an urgent appeal for the Gospel to be carried to his people. He professed to be contemporary with the Colonial days of this county, and while living in the family of one of the first pioneers of this city, had learned about God and His Son Jesus. For years he has been begging for a preacher and teacher to be sent to his people to teach them the ways of the Lord. His many appeals he said have never been heeded, and hearing that I was a "big God man" (a missionary), he brought his mate

with him to make an appeal to me to carry the Gospel to his people. He removed the covering from his head, which was as white as a fleece of wool. "See," he said, "my head; I will soon be dead and gone unto my fathers. I am going without God; bowed down in all of the devil's ways as my fathers. I am leaving my people, and have made them promise me to accept God and His Son Jesus, and I bring this my mate to witness. He is to be in charge after I am dead and gone. Will you promise me in the name of God that you will teach and preach to my people and point them to God that they may forsake their superstitious ways? I will give you land and my people will help you to build and do all you want them to do. Will you go?" At this juncture the aged man broke down in a flood of tears. I too had to weep. I promised him that God helping me I would comply with his request.

Some months afterward a messenger was sent to me and brought the sad intelligence of the death of the old man, and this message from him as his last spoken words: "Go and tell that God-man, I am gone before and will wait for him in God's land. Tell him to remember the promise he made to me and my mate. I have delivered my last charge to my people, and they expect him to bring to them the Gospel. He must not deceive me and them. If he does not do what he promised, I will surely tell God all about it when I go and see Him."

I have been pleading for these people ever since. I have been praying our Heavenly Father to make it possible for me to take up work among them. The only need is a salary of \$300 or \$250 per annum for a good catechist and teacher, and a gig boat for traveling up and down the Mechlin River, on which the site is situated. I feel that I am under a moral and divine obligation to fulfil my promise to the now dead chieftain.

A MODERN CHINESE COAL MINE AND THE CHURCH

By the Rev. Walworth Tyng

FIGURING in the recent Japanese demands on China was the immense Han-Yeh-Ping Company, a sort of Chinese coal and iron trust, unfortunately mortgaged to its powerful customer, Japan. An important part of this company is the Ping-Hsiang (bituminous) coal mine, employing in entirely modern works, under foreign engineers, some 10,000 men.

The mine is only 90 miles from Changsha, at the end of our one piece of railway. Years ago graduates of the Mission schools began to figure in the staff of the company, as they do in every great modern enterprise in China. So from Changsha we began occasional visits to them; yet not long after, on the division of the British and American dioceses (at the 28th parallel), we surrendered the work to British control.

The congregation has steadily prospered. Although there are only about thirty communicants, they were able, on July 1st, 1915, to present for dedication a new church building built largely with their own contributions. Remarkable indeed for China is both the busy mining town and also its church built more than two-thirds by native funds.

As the "mother church," we were pleased at Changsha, on invitation, to send three delegates to the opening. They were the Chinese priest, a government school teacher on our vestry (both college men), and myself. We started a day ahead, and were blessed with cool, cloudy weather as we took the daily "mixed" train. The Chinese delegates went third class and so did I, sacrificing probably nothing but

loneliness. Our car was something like a big caboose, generally full. Many a time had I heard the familiar shriek of Baldwin locomotives, a reminder of home, under the walls of Changsha. But only now was I introduced to what we sometimes call the "Changsha Limited."

The journey takes at least six hours, as long as a slow train from Boston to New York. The stops are adjusted to catch the late comer in a land where if there are watches, no two of them agree. If you are loading pigs, the train will give you time to chase them, or it may even wait just for friendliness.

It is a beautiful run through a part of the great granary of China. Thirty miles southward up the Hsiang River to Chu-chow, the river port of the mines, then sixty miles eastward we climb with a steady rise, through a lovely hill country, bosoming countless intervals, both great and small, of rich rice bottom. The vivid green on the paddies already waved two feet high.

Almost at the end we stopped by the old city of Ping-Hsiang, as picturesque as ancient Tuscany—with its walls and gates, river and bridges, fields and orange trees in a spacious swale ramparted by the hills.

Ngan-Yuen and the mines were five miles further on. Our host, Mr. Bennett Yuen (pronounced Wren, like the name of the President of China), is an old Boone man, who became postmaster of the town, and then entering the mines has been made superintendent of the men above ground (about 1,000).

On one side of the valley is the mill-town of semi-foreign houses and clean, wide streets. The railway is in the midst. On the other side are spread the offices, shops, shafts, dumps, and the coke ovens, which glow at night like the ruins of many city blocks on fire. On the same side some twenty foreign engineers' houses run up the wooded hillside. Everywhere they have electric light, and there are those, like Mr. Yuen, who have access to machine ice and distilled water.

At the opening next day 100 interested people filled the church and about 100 curious filled the six windows and the door. The impressive services were followed by a feast, recalling the historic agape. In the guest-rooms behind the church everybody gathered, men and women at separate tables, and for two hours discussed the stream of savory dishes; fish and duck, lily bulbs, rice wine for some, stuffed dumplings, vegetarian entrees, Japanese clams, etc.

This was the first of the month. The first and the sixteenth are the only holidays. Next day all would be at work, perhaps some in the endless miles of shafting going through the hills. We were led through part of the tunnels, probably very like the mines at home, with miners' lamps to light us and miners' clothes to keep us clean. I never realized how wet the mines were. As we dropped down 200 feet in the cage it dripped like rain. The work is as modern as Pittsburg, yet the Chinese look thoroughly at home everywhere. Of course, there was the incident of the safety lamps. When these were formerly served out for use in places where the gas was dangerous the flame always got dim in the dangerous area. The Chinese would open the lamp immediately to pick out the wick. A few of them got badly scorched. But they learn. Here it is natural to think of China

humming with vast industries. Just a little leadership, an introduction to system, and the Word of God. Hence will come empire.

The European war called away many of the German engineers, including the chief. The new chief is a Chinese and also a Christian. His wife is an earnest graduate of St. Mary's Hall. It would be difficult to convey an understanding of the growing influence of the half-million Protestant Christians in China.

One of our delegates said he never was so royally entertained in his life. Each evening Mr. Yuen's cook showed his mastery of foreign cooking. The house was practically foreign in appointments. Yet the guests were so many we had to be billeted out for beds, I to a foreign engineer's quarters. Each delegate received from Mr. Yuen a pair of vases made to order at the nearby Liling Potteries, and inscribed with the date and the guest's name, in Chinese.

We could take back with us happy thoughts. Here was set up in this church a new milestone of progress, and friendly relations were cemented between two dioceses of the Chinese Church.



TWENTY-THREE years ago it cost the Church Missionary Society \$5,000 to send a missionary to Uganda. It was a journey of from eight to ten months. One year ten strong men died on the way. To-day the journey can be made in twenty-four days and at a cost of \$175. Then there was only one church building. On the outside it looked like a great barn, inside like a forest of poles. Now there are two thousand churches scattered all over the land. Then there was one native preacher; now there are 3,000. Then there were 200 converts; now there are over 100,000.

FIFTY YEARS AGO

FIFTY years ago THE SPIRIT OF MISSIONS was published from the Bible House, New York City, and consisted of three distinct parts. The first bore the title "Domestic Missions of the Protestant Episcopal Church"; the second, "Foreign Missions of the Protestant Episcopal Church," and the third, "Freedman's Commission of the Protestant Episcopal Church." Each of the three published a list of acknowledgments.

The issue for February, 1866, opens with a letter from Bishop Clarkson, which begins:

"I have recently returned from my visit to Nebraska. I went out in company with Bishop Talbot and the Rev. Dr. Keene, of Milwaukee, for purposes of observation and inspection, with a view of fixing a location for my future residence. With the exception of an upset in a stage, which was not very comfortable, my visit to the territory was really delightful. I formed the most favorable impressions of the clergy and the people, the climate and the country, and was astonished to see what a good beginning had already been made for Church work."

On the next page the readers are reminded that:

"THE SPIRIT OF MISSIONS, like a dove, spreads its wings, and bears its message now to the fertile valleys of Nebraska and among the wigwams of Decotah; still further west to New Mexico, Colorado, and Idaho; and onward and westward ho, to Utah, Nevada, Oregon, Washington Territory, and farthest west to California. By a mysterious Providence, California was the first of these territories to be formed into a State; thus heading off the wide area of the West, and bringing the Sandwich Islands, and China, and Japan to our ports. Years and decades of years would otherwise have been consumed ere any save the trapper and the trader, and the Arctic whaler, had found his way to the sandy mounds of San Francisco; our railroads, instead of commencing forthwith at each terminus and working inward, until they shall embrace each other and knit with iron bands the destiny of East and West, would slowly, cautiously, timorously have pushed their way through the dry grass of the prairies and the solid barriers of the Rocky

Mountains. The Church has recognized her responsibility; she has lifted up her eyes courageously to survey the vast field for labor."

The Foreign Section is devoted almost entirely to Africa, but closes with a most interesting letter from Dr. Hill, in charge of our work in Athens, Greece. The only illustration is in this section and is entitled, "Natives of Madagascar."

The third section contains some interesting editorials and other articles, among them a discussion on the subject, "Will the Freedmen Work?"

Almost the most interesting part of the whole issue is the back cover. The inside gives the list of Domestic Missionaries, and the outside the list of Foreign Stations. The list is fascinating in its contrast to to-day. Among the thirty Domestic fields are included Maine, Ohio, Michigan, Kentucky and Illinois. To give but one example in the Foreign field, it is interesting to note that our representatives in Japan were two in number—the Rev. John Liggins and the Rev. Channing Moore Williams!

The reports from all the fields are most interesting and there is an editorial which describes a railroad accident and which could not fail to hold the attention of all readers. It is a revelation to see how fierce and untamed the ancient locomotive was. In picturing the disaster, the editor uses these words:

"The furious iron horse, under the highest propulsion, as if maddened to the most frantic pitch of desperation by the surging and scalding element within, leaped from the bridge into broad space, left open by the too-late-perceived displacement of the draw, dragging with almost lightning speed three or four cars down to the watery abyss below."

Surely the charge that THE SPIRIT OF MISSIONS used to lack interest does not apply to the issue of February, 1866.

OUR REPRESENTATIVES ABROAD

THERE is a peculiar interest in acquiring personal knowledge of those individuals who represent us in foreign lands. Our ambassadors and consuls abroad carry with them the traditions and customs of the United States, and create, wherever they are, the atmosphere of home. In the midst of many different peoples, they bear witness to the genius and spirit of America. As such they should naturally be picked men, and we are particularly concerned in knowing that they do adequately represent our nation.

The same is true in even larger measure of the foreign missionary. He does all that the consul or ambassador does—and more; he carries American ideals into the very center of alien peoples. He is a bit of the United States transplanted into the intimate corners of a foreign land, and he also represents that which is our most vital concern—the spiritual ideals and the religious convictions which we call American Christianity.

Therefore, from time to time THE SPIRIT OF MISSIONS has made a practice of printing brief sketches of recent additions to the mission staff in distant lands, and, so far as may be, presents pictures of these recruits. We now tell of some who have recently gone forth to carry the Message as this Church has received it.

Alaska

The Rev. Frederick B. Drane is a native of North Carolina, a son of one of the honored clergy in the Diocese of East Carolina. He is a graduate of the State University of North Carolina and of the General Theological Seminary. He has led an active life, and during his college course took a considerable part in athletics. There is every reason to believe that he is of the direct and manly type so needed in a country like Alaska. He takes up work at Nenana, an important center in the Tanana Valley mission field, where our chief Indian boarding-school is located.

Miss Annie I. Rowntree goes as a nurse to assist in the school work at Nenana. Miss Rowntree is an English Churchwoman, a native of Canada, but had her nurse's training at the Episcopal Hospital in Philadelphia. Alaska in general, and Nenana in particular, already owes much to the Canadian Church. It will be remembered that Miss Farthing, who created the school at Nenana, and who gave her life for it, was a sister of the Bishop of Montreal.

Every one will be glad to know that the Rev. Dr. Chapman, our pioneer in Alaska, has at last a young man to assist him in his work at Anvik. David L. McConnell is a native of New Jersey, and has had special training in manual and normal work. He is highly regarded by all who know him, and will undoubtedly greatly strengthen the educational work at Anvik.

The Rev. Philip Howard Williams, who was appointed last February, is a Southern man, born in Mary-



TOTEM POLE, ALASKA

Our Representatives Abroad

land and a graduate of the Virginia Theological Seminary. He has the reputation of being an earnest and faithful man, of fine spirit and good capacity. He has taken up work at Tanana, where the new hospital has begun operations. The friends of Miss Langdon will rejoice that she is no longer alone at this important post.

The Rev. H. H. Kelley was appointed to the Alaska mission on October 25th last, and has gone to take up the work at Ketchikan. Mr. Kelley is a graduate of the University of California and of the Cambridge Theological School. He was appointed from the diocese of California. He has served at the Church of the Ascension, Boston, and St. Mark's Church, Berkeley, California; is married, and has two children.

The problem of providing for the remote and difficult mission at Tanana Crossing has been solved by the appointment of Mr. E. J. McIntosh as a missionary teacher for a period of one year. Mr. and Mrs. McIntosh are well-seasoned to the work in Alaska, he having had six years' experience there, and been a teacher in the United States public schools for three years. Mr. McIntosh is also a practical carpenter and builder. It was under his direction that our new hospitals at Ft. Yukon and Tanana were erected.



REV. FREDERICK B. DRANE
Alaska

China

Recent appointments to the China field have been very few in proportion to the great need which exists there. They are distributed among the different districts as follows: Anking, 1; Hankow, 2; Shanghai, 6.

The Rev. Lloyd B. Craighill, who has gone to assist Bishop Huntington in the district of Anking, is a native of Lynchburg, Virginia, a graduate of Washington and Lee University, and the Virginia Seminary. He goes directly from his seminary course to the China mission field. His teachers and associates at the seminary look upon him as a man of unusual capacity and promise.

Two young women have recently gone to the district of Hankow, sailing together last fall. Deaconess Elsie Riebe, who assists Deaconess Hart in the woman's training school at Wuchang, is herself a missionary product. Born of a Lutheran family, she came to know the Church through contact with one of our clergy who had a little mission in North Dakota, and she was shortly afterward confirmed by the bishop. Although fully occupied as a public-school teacher in a small town, she immediately began missionary work upon her own account by opening and conducting a Church Sunday-school. From that time on it was her purpose to devote her life to missionary service, and with remarkable steadfastness she persevered, finally completing a full course and a postgraduate period in the New York Training School for Deaconesses.



REV. LLOYD B. CRAIGHILL
Anking

Last fall her heart's desire was granted and she was appointed to the work in China.

Miss Elise Dexter is from an old Boston family. She is a graduate nurse of considerable experience and has done general Church work in connection with St. Stephen's and St. John the Evangelist parishes in Boston. Through friends in the field she came to realize the needs of the work in China, and finally offered herself for it. With every advantage of birth and training, with the surroundings of refinement and culture, she did not hesitate to exchange these for the hardships of life in a missionary hospital. She is now working under Dr. James on the staff of the woman's department of the Church General Hospital, Wuchang.

On December 5th, 1915, Dr. Mary L. James was appointed on the regular staff as a medical missionary in the district of Hankow. Dr. James has already been at work in this field for nearly two years and has demonstrated, to the entire satisfaction of the bishop and his associates, her capacity for consecrated and energetic service. She is at the head of the woman's department of the Church General Hospital, Wuchang. The case of Dr. James illustrates strikingly the power of perseverance. For many years she has desired to serve in the China mission, but it was doubted whether her physical condition would justify her appointment. The Board therefore reluctantly declined her offer for foreign service and she went to work in the domestic field. But this did not satisfy her. China was the land of her heart's desire. Therefore, of her own accord she went to Tsientsin and engaged in medical work. Having proved by a year's residence that she could live in China without danger, she applied to Bishop Roots for employment at Hankow. Here again she demonstrated her value and capacity, with the result that, though now appearing for the first time as a fully appointed missionary, she is already a seasoned member of our China staff.

Three young men have gone to reinforce the staff of St. John's University, Shanghai. Mr. Donald Roberts was born in Garden City, L. I., is a graduate of Princeton and did postgraduate work at Harvard, from which he has an M.A. degree. It is his purpose to devote himself to work as a teacher, and he finds the opportunity for the exercise of his profession in St. John's an attractive one.

Mr. James Archibald Mitchell is a native of Maryland and a graduate of Trinity College. He is the son of one of the honored priests in the diocese of Easton, and goes directly from college to missionary service.

Mr. Walter H. J. Taylor was maintaining missionary traditions already established when he offered for service in the China field. He is a younger brother of Dr.



DEACONESS ELSIE RIEBE
Hankow



MR. DONALD ROBERTS
Shanghai



MR. JAMES A. MITCHELL
Shanghai

Our Representatives Abroad

Harry Taylor, our missionary physician at Anking. The son of an old Virginia family, he was graduated at the University of Virginia and took a further course in the Boston Institute of Technology. He will succeed Professor F. C. Cooper, whose lamented death occurred a year ago, in the Chair of Chemistry in St. John's University, Shanghai.

One physician has gone to reinforce the staff of St. Andrew's Hospital, Wusih. Dr. Julian Pettit is a Western man. He was born in Missouri and took his medical course in St. Louis. At the time he offered for service he was a member of Christ Church Cathedral parish. He is married, but has no children. Dr. and Mrs. Pettit sailed for their new field on December 18th.

Deaconess Laura P. Wells will undertake evangelistic work in the district of Shanghai. Deaconess Wells has had a varied experience and gives promise of large usefulness. A graduate nurse, she practiced her profession with acceptability in St. Luke's Hospital, New York, but desiring to serve spiritual as well as physical needs, she entered the deaconess school and completed the course. She thus goes to the field with an unusual equipment.

Miss Sidney L. Oehler is a Wisconsin girl and a graduate of the State University. She will teach for a time in St. Mary's Hall, Shanghai. She is under engagement to be married to Mr. Roger Wolcott, of the mission staff at Soochow.

Mr. Robert F. Wilner goes into the business office of the treasurer at Shanghai. Of a Presbyterian family, he was later confirmed in the Church, and was a member of St. Matthias' parish, Philadelphia. He has taken a business and normal course, and has a partial training in medicine. He has been active in good works as member and director in the Brotherhood of St. Andrew, executive secretary in the Men and Religion movement, the World's Sunday-school Association, etc. Beyond doubt he will be able to render excellent service in the business department of our China mission.

Honolulu

Two clergymen have gone to the aid of Bishop Restarick in the Hawaiian Islands, both from the State of California. The Rev. Frank N. Cockcroft was born in England, of Congregational parentage, but was confirmed after coming to this country some twenty-five years ago. He is a graduate of the General Theological Seminary, has a wife and two children, and is an earnest and faithful priest and pastor.

The Rev. J. J. Cowan, of Yreka, California, is also of English parentage, and was prepared for the ministry in Seabury Divinity School. He was ordained to the



DEACONESS L. P. WELLS
Shanghai



MISS SIDNEY L. OEHLER
Shanghai

priesthood in North Dakota and gave some years to missionary work there. Afterward he was under Bishop Moreland in Sacramento, from which diocese he offered for missionary work in the Hawaiian Islands.

Japan

Miss Alma Booth and Miss Marian Humphreys, comrades and friends, were both graduates in 1915 of the Philadelphia Training and Deaconess School. Miss Booth is a Virginian, while Miss Humphreys comes from Massachusetts. Moved by the appeal of Bishop Tucker and the evident need for women workers in the district of Kyoto, they offered themselves for that field, which they reached on September 14th. Both these young women are of the best American type, and take with them to Japan the influences of all our truest culture and refinement.

Miss Katherine Jay Tracy is a native of Wisconsin. After taking special courses in Chicago and Columbia Universities, as well as in the Universities of Wisconsin and Pennsylvania, she became head of the normal training school for kindergartners of the Ethical Culture School in New York. Hearing of the great opportunities for kindergarten work as a missionary agency which Japan affords, she was willing to leave her important post in the greatest city in the nation to take up the supervision of our kindergartens in Japan. To the casual onlooker this will seem a great sacrifice, but without doubt Miss Tracy will feel herself well recompensed in the years to come. Kyoto is to be congratulated on having secured the services of a person so qualified for the work.

The Rev. Norman S. Binsted, who has taken up evangelistic work in the district of Tokyo, is of Canadian parentage and was reared in the Baptist Church. He later came, by conviction, into our Communion and entered the Virginia Theological Seminary, where he graduated last June. He was a member of St. Alban's parish, Washington, D. C.

The Philippines

Only one recruit has recently gone from the United States to the work in the Philippine Islands. Miss Annie F. Baildon is to assist in the business office of the mission in Manila. She was born in England, and volunteered from the Church of the Epiphany, New York City. She has had experience in Christian work and has long desired to devote her life to some missionary undertaking. Those who know her have no doubt that she will be a great help in the very practical work for which she has offered.



MISS ALMA BOOTH
Kyoto



MISS MARIAN HUMPHREYS
Kyoto



MISS KATHERINE J. TRACY
Kyoto

EDUCATIONAL DEPARTMENT

IT should be realized by all Mission Study leaders that unless this year shows a considerable increase in class work, we shall be forced to believe that in a measure we have been found wanting. This being the year of years in which new members are to be added to classes, a larger number of students than ever before should be reported in June. Surely many of those who have never taught before should be able to this year, since the recommended subjects include material which they have already been over.

The Lenten Lessons which are now ready have been pronounced by an expert to be the best that Mr. Osgood has yet written. The title is "Warfare," and the lessons present in Mr. Osgood's inimitable way the difference between the kind of soldiers who fight for material things and those who fight for Christ. To boys, especially, they should be acceptable, and they are heartily recommended for use in boys' clubs.

Though further and fuller notice will be given in due time, it might be well to say here that work on the course on missions in Latin-America is proceeding apace, and that we hope to have the senior text-book ready in June. The Rev. Phillips Osgood has promised to write the Junior book for us for next year, so that we can expect great things. Just how soon we shall be able to get his manuscript we cannot promise, but it will undoubtedly be worth waiting for. In the meantime, if there are any who wish to begin reading on the subject, the Educational Secretary would suggest from among the books that can probably be borrowed from public libraries, the following: John Fiske's, "The Discovery of America"; A. E. Ross' "South of Panama"; C. Bonnal's "The American Mediterranean";

Verrill's "Porto Rico: Past and Present," and "San Domingo of To-day." The reading of these books should give a good background for the course.

We are expecting daily to hear of the publication of the new book on the work among the Southern mountaineers. It is by the Rev. W. C. Whitaker, D.D., of Knoxville, Tenn., and is being published by the Church Missions Publishing Company. Miss Emily C. Tillotson is preparing Helps for Class Leaders.

The Lenten season is always a specially busy one in the library, and more volunteer workers are needed. Several are already at work; three give two days a week, and three more give half a day a week. During the summer a New York public school teacher spent four of her eight weeks' vacation working in the Library of the Missions House from nine to five daily, and a trained librarian from China gave some weeks of his time. We would be glad to furnish information about the kind of work that needs to be done: There are many things that can be done for us without coming to the Missions House.

A new depository for stereopticon slides has been opened in Denver, Colorado. It is in charge of the Rev. J. A. Stansfield, 65 Acoma Street, and will serve Colorado, Western Colorado, Wyoming, Utah, Arizona, and New Mexico. To begin with, three sets have been sent to the new office—"China," "Then and Now," and the "United Offering of the Woman's Auxiliary." With the closing of the Panama-Pacific Exposition, a new arrangement had to be made for the care of the lectures in the Eighth Province; Mr. Richard M. Trelease, 1051 Taylor Street, San Francisco, Cal., now has them in charge.

How Our Church Came to Our Country

V. HOW OUR CHURCH CAME TO NEW YORK

By the Rev. Arthur W. Jenks, D.D.

I. The Earliest Days

THE coming of the Church to the territory now known as New York took place literally with the discovery of the harbor and river now the port of New York, by Henry Hudson, a member of the English Church. Hudson, however, was in the employ of a Dutch company, and the religion of Holland was Presbyterian. Accordingly, with the occupation of Manhattan Island in 1626, the Dutch Reformed was the official religion, and continued to be so until the final capture and occupation of the settlement by the English in 1674. The first use of the Prayer Book for Church services by those members of the colony who belonged to the Church of England is recorded to have been in 1663. There was, at that early date, no church building, but the English service followed the Dutch service in the place set apart for religious assemblies in the fort.

With the permanent taking over of the colony by the English, and the sending out of a strong Churchman—Edmund Andros—as Governor, came a chaplain appointed by the Duke of York—the Rev. Charles Wolley, of the University of Cambridge.

At the period in English history during which these early events in the colony occurred, the Church of England was in full exercise of her sacramental system and other privileges after the disastrous period of Puritan ascendancy under Cromwell, and the years necessary to recovery after the restoration of Charles the Second. Some of her most saintly bishops and

other clergy, as well as some of her greatest scholars, belong to this era. Governor Andros, who came out to the colony in 1674, is described as “a stiff Churchman,” while at the same time his orders were in the direction of religious tolerance. For a time, opposition to the use of the Prayer Book by the chaplain to the forces was strong. Although the population of the colony had grown to sixteen thousand, yet many forms of religion were included among them, and the number of English Churchmen was proportionately small; hence the caution with which the authorities and the chaplain felt compelled to proceed.

Governor Andros was succeeded by Governor Dongan, who was a Roman Catholic. The Duke of York, who had acted in the early affairs of the colony, had now become King of England as James II. Himself a Roman Catholic, he lost his throne in the end because he tried to get the papacy into religious power in England. The new governor naturally favored the Roman Catholics, which caused dissatisfaction among the loyal English, and set the Church of England somewhat in disfavor. Hence there was a feeling of relief when Dongan's term of service came to an end and the former régime was restored, Andros having been appointed Governor-General over the territory which included New York, New Jersey and New England. He himself resided in Boston and appointed Francis Nicholson to serve as Deputy Governor over New York.

With the overthrow of James II

and the coming to the throne of William and Mary, the Roman Catholic influence disappeared from the New York colony, and it was only a question whether the official influence should be used to establish the Church of England or Presbyterian dissent. Governor Slaughter favored the Church of England, and his successor, Governor Fletcher, endeavored to get a bill passed by the Assembly legalizing the "religion of the Church of England" and providing "against Sabbath breaking, swearing and all other profanity." The bill was not passed in quite such terms as Fletcher wished, but did provide for the settlement of a fund for a ministry in the City of New York and in three other counties.

In accordance with this Act of the Assembly, early in 1694, the freeholders of New York elected two wardens and ten vestrymen, who later held a meeting and by a majority vote declared it their opinion that "a Dissenting minister be called to have the Cure of Souls for this City." The minority, which favored the Church of England, was, however, influential and persistent, and with the assistance of the governor managed to block action until the membership of the vestry was changed by a new election.

II. The First Priest and Parish

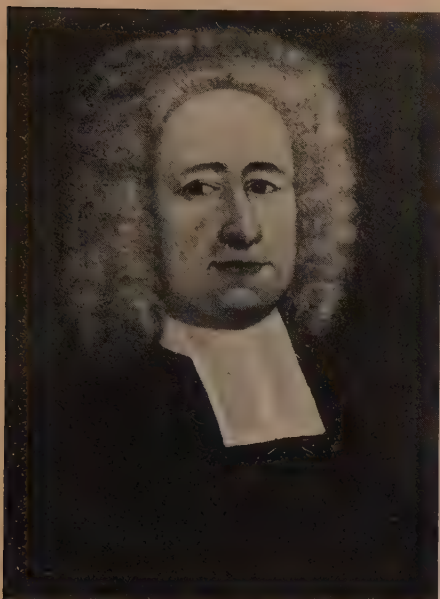
A fresh election of a vestry, held early in 1696, was altogether favorable to the Church, and as a result the members elected William Vesey to "have the care of souls in this City of New York." William Vesey came of a Church of England family settled at Braintree, Mass., which had been bitterly hostile to the rank Puritanism of Massachusetts Congregationalism, his father being on public record as "bound over for plowing on the day of Thanksgiving," by which action he had expressed his protest against the setting aside of the Festivals and Fasts of the Church and substituting other days according to

Puritan notions. Young Vesey entered Harvard College at the age of fifteen (he was already a communicant of the Church), and graduated at nineteen. It appears that it had been his intention to study for Holy Orders on leaving college, but as he was below the age for ordination, he occupied the interval before attaining the required age of twenty-one by acting as a lay-reader in different congregations on Long Island. This has given rise to the misunderstanding that he was a dissenter, and the allegation that he entered the ministry of the Church from motives of ambition and worldly gain.

As there was no bishop in the colonies, Mr. Vesey, like many others in those days, had to go across the ocean to secure ordination. Oxford University conferred upon him the degree of Master of Arts and on July 12, 1696, he was ordained priest, after which he returned to New York.

Mr. Vesey had been elected "Minister of the City of New York" and had accepted the position before going to England, but in his absence a more definite Church organization was accomplished by chartering a parish after the English plan. On May 6, 1697, took place the incorporation of Trinity Parish in the City of New York in America, and steps were at once taken for erecting a suitable church building. The parish had been organized with the Bishop of London as nominal rector. Mr. Vesey was elected rector on Christmas Eve, 1697, and on Christmas Day was inducted into the rectorship.

Trinity Church was opened for services for the first time on March 13, 1698, on which occasion Mr. Vesey, according to the English phrase, "read himself in," that is, after reading morning and evening service, he publicly declared, before the congregation, his unfeigned assent and consent to all and everything contained in and by the book entitled the



THE REV. WILLIAM VESEY, D.D.

*First minister in New York and for fifty years
rector of Trinity Church*

Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England.

Mr. Vesey continued rector of Trinity Parish for nearly fifty years, and during a great part of that period almost all the Church life of the colony centered in Trinity Church. Different governors took different attitudes towards the parish, but on the whole it was recognized as having a certain official status in relation to the Established Church, so that it was considered proper for the officials of the State to attend public worship there. The gradual lengthening out of the parish, which now extends for many miles up through Manhattan Island with a chain of "chapels," eight in number, began with the building of St. Paul's Chapel, finished in 1763.

The beginnings of the storm which resulted in the War of Independence disturbed the religious atmosphere also, but this did not prevent attempts

to organize the Church more fully, and in 1766 the clergy of the New York colony united with those of New Jersey and Connecticut in holding a convention with a membership of fourteen, a president and secretary being chosen, two special sessions being held the next year. But, of course, as the relations between the colonies and the mother country became more strained, the Church found herself in a difficult position, and with her clergy under increasing suspicion from those who were working for independence. The clergy and the Church herself, from their connection with the State, were distasteful to Dissenters to such an extent that the rector of Trinity retired to the country. When the British troops entered New York, the situation was made easier for the Church, but soon after, in the great fire that broke out, Trinity Church and the rectory were burned. The new rector, Mr. Inglis, was brought to the ruined church for his institu-



THE FIRST TRINITY CHURCH

Begun in 1696; finished in 1697. Originally a small square edifice, it was enlarged as shown in 1737 and destroyed by fire in 1776.

tion, placing his hand upon the partially destroyed wall at the time of induction. While the war was still going on, the church in the city across the East River at Brooklyn was opened for divine service, according to the use of the Church of England; a fact indicating that even in the sore stress of the war the Church was extending.

III. The Church Expanding

With the end of the war and the establishing of the United States of America as an independent nation, the Church entered upon a new phase of her life in the New World. Two obstacles to growth and development had to be faced and removed before the Church in the United States could live her own life as a national Church—that is as that portion of the Church described in the creeds as "One, Holy, Catholic and Apostolic," organized within the confines of the nation. It was necessary to live down the unpopularity attaching to an origin from the Church of England which lingered long among Dissenters and Roman Catholics, who felt that they had suffered in England at the hands of the Established Church. But most important was the obtaining of the Episcopate in such manner as should leave no shadow of doubt as to the full and valid transmission of ministerial power and authority from the Apostolic age down through the intervening centuries.

In this survey of the history of the Church in New York, it is not necessary to go into the narrative of the events leading up to the consecration of Bishop Seabury, which has already been told in another paper in this series. New York endorsed an application made by the convention held in Philadelphia, to the English Bishops, to consecrate bishops for the Church in the United States, and at an adjourned meeting the New York convention recommended for episcopal consecration the Rev. Samuel

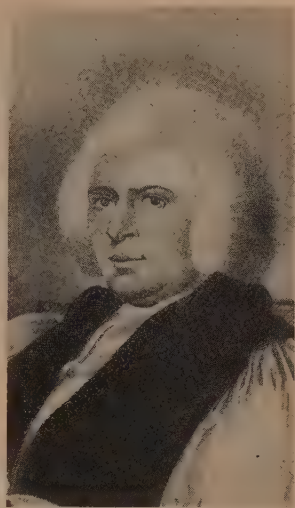
Provoost to be Bishop of New York. The consecration of Dr. Provoost took place in London, in the Chapel at Lambeth Palace, rich in historic associations, on Sunday, February 4, 1787. The Rev. William White was consecrated at the same time as Bishop of Pennsylvania. Both of the English Archbishops, Dr. Moore, of Canterbury, and Dr. Markham, of York, officiated, assisted by the Bishop of Peterborough and the Bishop of Bath and Wells, only a small congregation being present. Nevertheless, the occasion was a momentous one, as once and for all the connection was made through the English bishops, as a few years earlier it had been made through the Scottish bishops, between the Church in the United States of America and the historic Church of all the Christian centuries, ensuring henceforth the true teaching and valid sacraments of the Church within the limits of the new nation.

The arrival of Bishop Provoost in New York occurred with considerable significance on Easter Day, when the Church commemorates the rising to newness of life of the Head of the Church, and the diocese was now in possession of the full power for the transmission of the true Life to all. Another occasion of great importance was the day, July 15, 1787, when the first ordination to the Church's ministry in the diocese of New York took place, two being then set apart as deacons in St. George's Chapel, at that time a chapel of Trinity parish. A New York daily paper of the time comments upon the service as follows: "The chapel was crowded, the ceremonies of Episcopal ordination being novel in America. The solemnity of the occasion, the great good conduct which was observed through every part of it, and an excellent sermon, delivered by the Rev. Benjamin Moore, with an admired diction and eloquence peculiar to him, made a pleasing impression upon the audience."

It is of considerable interest to note the attainments ascribed to the first Bishop of New York in scholarship as indicating the high standard of those days for our clergy: "As a scholar he was deeply versed in classical lore, and in the records of Ecclesiastical History and Church Polity. To a very accurate knowledge of the Hebrew he added a profound acquaintance with the Greek, Latin, French, German, Italian and other languages. He made considerable progress also in the natural and physical sciences, of which botany was his favorite branch."

Bishop Provoost died in 1815. He had been both rector of Trinity and bishop of the diocese until 1800, when he resigned the former post, and in 1801 he gave up the active duties of the episcopate, though his resignation was not accepted, and he was given an assistant bishop in the person of Dr. Benjamin Moore, who succeeded to the rectorship of Trinity and to the diocese as its bishop on the death of Bishop Provoost. The slow growth of the Church throughout the state is indicated by the fact that in 1805 only thirteen clergy and lay delegates from fourteen parishes were present at the diocesan convention.

Before the death of Bishop Moore he, too, was obliged by reason of the infirmity of age to have an assistant bishop consecrated who succeeded him, the Rt. Rev. John Henry Hobart, whose energetic administration showed in 1830, at his death, a clergy list of one hundred and twenty-seven. Bishop Hobart was an inspiring figure in the Church of his day. The sig-



BISHOP SAMUEL PROVOOST
Consecrated February 4, 1787;
died September 6, 1815

nificant comment of one writer says that "the language of Coleridge was often his: 'Give me a little zealous imprudence,' while there was so much method and persistence in his imprudence that it told powerfully upon the Church, making his name, as well as that of the diocese of New York, a tower of strength."

The episcopate of his successor Bishop Onderdonk, brought forward the question of the division of the diocese at the convention held in Utica in 1834, but it was not until 1838 that the first setting off of territory to form a new diocese was accomplished, under the designation of the Diocese of Western New York, having Dr. William H. DeLancey as its first bishop. Its first convention had an attendance



KING'S COLLEGE, NEW YORK. IN 1768

of forty-eight clergy and delegates from forty parishes.

The rapid growth of the Church from this time on necessitated further divisions of territory. Under Bishop Horatio Potter, who followed Bishop Onderdonk, the new dioceses of Albany and Long Island were set off, with the Rt. Rev. William Croswell Doane for the first bishop of the former and the Rt. Rev. Abrahm N. Littlejohn as first bishop of the latter. The diocese of Central New York was created out of Western New York in 1868, and had for its first bishop the Rt. Rev. Fred-eric D. Huntington. Since then no further subdivision of territory has taken place, in spite of the enormous increase in the Church throughout the State of New York, but coadjutors or suffragans have been used to supply the exacting demands for episcopal supervision and administration.

IV. Some Foundation Stones

The passing of the period when the diocese and State of New York were identical finishes the subject before us. To continue the history of the Church in the present diocese of New York would be to take up a new period, inexhaustible in interest and importance. It does, however, pertain directly to our subject to notice some foundation stones in the way of institutions, planted during the days of the original diocese.

Out of the needs of the growing Church for men trained for the priesthood, arose the foundation of the General Theological Seminary in 1817; consequently it will celebrate its centennial next year. The seminary is under the supervision of the whole Church in the United States, and has (with the exception of less than two years when it was removed to New Haven), always been in the diocese of New York. Since 1825 it has occupied "Chelsea Square," between Ninth and Tenth avenues and Twentieth and Twenty-first streets, its

buildings developing from two gray-stone buildings in the early days to the present nearly completed plan of continuous buildings enclosing the Square on three sides, and including chapel, refectory, library and lecture halls, as well as dormitories and houses for the dean and professors. In membership the Seminary has grown from two professors and six students to a faculty of fifteen instructors and one hundred and forty-three students. The history of the General Seminary is in a large measure an epitome of the history of the American Church, as well as of the diocese of New York.

Even earlier than the General Theological Seminary, but not so interwoven with the Church life of the diocese, is the institution now known as Columbia University. This institution was chartered in 1754, under the signature of James De Lancey, lieutenant-governor, by the name of King's College. The first money for the new college was raised by means of a lottery, and the amount was placed in the hands of trustees, the majority of whom were members of the Church of England, several being vestrymen of Trinity parish. The latter granted land for a building-site on condition that the president of the college for the time being should be in communion with the Church of England, and the morning and evening prayers should be those of the Church, or else a selection from the Book of Common Prayer. After the War of Independence, the name of the college was changed to Columbia. The loose connection technically with the Church has continued and to-day the president and chaplain must be communicants of the Church, and the bishop of the diocese and the rector of Trinity parish are ex-officio members of the Board of Trustees.

Far from the great center of population, at Annandale-on-the-Hudson, stands St. Stephen's College, founded in 1859, as a training college for the

How Our Church Came to Our Country



CHELSEA HOUSE

The home of Bishop Moore, on a hill near what is now 23rd Street and Ninth Avenue, in the heart of New York. In this house Dr. Moore was born and spent his life.



DR. CLEMENT C. MOORE

Son of the Bishop of New York and author of the childhood classic "Twas the Night Before Christmas."



THE GENERAL THEOLOGICAL SEMINARY, NEW YORK

Built on land which Dr. Moore deeded to the Seminary. His portrait hangs in the refectory and on Christmas Eve the students twine evergreens around it.

ministry in the diocese of New York. The special scope of the institution was from the first that of "a Church school, leading to the Ministry." It has adhered quite closely to this ideal, and has had a career of steady usefulness and an intimate connection with the Church life of the diocese. Hobart College, located at Geneva, owed its development into an Arts College largely to the interest and aid of Bishop Hobart and Trinity parish, and

was chartered under its present name in 1860.

One last point of interest, from among a multitude which are deserving of attention, were our subject not confined to origins, is to be found in the fact that three of the dioceses in the State of New York have established in their see cities cathedral buildings of magnificence and beauty. Albany with its cathedral dedicated to All Saints, Long Island, with the



THE GENERAL THEOLOGICAL SEMINARY, NEW YORK, IN EARLY DAYS
Erected in 1825, these were the first buildings and remained the only ones until 1883. They are still a part of the Seminary.

Cathedral of the Incarnation at Garden City, and, lastly, New York with the Cathedral of St. John the Divine, all indicate that the Church, which began in the Fort of the Dutch and English colony, has now progressed to a stage of fixity, and, witnesses unceasingly to the fulness of the Faith. Deo!

CLASS WORK ON "HOW OUR CHURCH CAME TO NEW YORK"

PREPARATION FOR THE LESSON

THERE is a wealth of material regarding early New York. Any encyclopedia or general history will supply it. Though the Dutch colony became English, the influence of Churchmen was for a long time negligible. This accounted for the slow growth of the Church in the early days. The books which will be helpful are "Centennial History of the Diocese of New York," "The Conquest of the Continent" (chapter II), "Conquerors of the Continent" (the chapter on Bishop Hobart), "Some Memory Days of the Church," "History of the American Episcopal Church," by McConnell (Part I, Chapter V, XVIII, Part II, Chapter II, VI), a "History of Trinity Parish," by Dix.

THE FIRST FIVE MINUTES

Several methods of approach are possible. The first might be to describe Hendrik Hudson and his ship *Half Moon* sailing up the wonderful river to find a route to India. Or you might begin by asking what is the great city of the nation? and if any of the class have been there? Or you may treat it as the great gateway through which immigrants enter our country. Show something of its location and characteristics.

TEACHING THE LESSON

I. The Earliest Days.

1. Who was the first Churchman to see New York?
2. Where and how were the first Church of England services held?
3. Tell something about Edmund Andros.
4. How did most of the early settlers feel toward the English Church?

II. The First Priest and Parish.

1. Tell something about William Vesey.
2. The founding of Trinity Parish.
3. How was the parish extended?
4. How did the Revolution affect the Church in New York?

III. The Church Expanding.

1. What two obstacles had to be overcome?
2. The securing of the episcopate.
3. What do you know of Bishop Hobart?
4. Into what dioceses is New York divided?

IV. Some Foundation Stones.

1. Tell about the General Theological Seminary*.
2. How is Columbia University related to the Church?
3. What two other Church colleges are in New York?
4. The Cathedrals of New York State.

* How many know "Twas the Night Before Christmas"? How many know that it was written by a theological professor, Dr. Clement C. Moore, who lived in old "Chelsea House."

WITH THE MANAGING EDITOR

AT this writing—the middle of January—the many details of the office are still for the most part unfamiliar. In fact, in our mind there is a confused jumble of various data, letters, advertisements, missionary addresses, illustrated lectures, callers, agents, etc. All of these interests have been crowded into the two weeks and the one fact which stands out more prominent than any other is the uniform kindness and consideration which we have been shown. Inheriting from Mr. Buckwell a most efficient staff, the actual work has not suffered because of our unfamiliarity with details.

What interesting days these have been! If only you good readers could share them with us in very fact. The first thing we did was to send a letter to some of the good "partners" in the Alaskan work—people in the states who have helped in times past—asking for some suggestions as to ways and means of securing a wider reading for *THE SPIRIT OF MISSIONS*. The response has been most cordial. And even more gratifying than the words has been the spirit of the replies. One friend in Tennessee writes, "I am as much interested in my *SPIRIT OF MISSIONS* as I am in any other magazine, and am more than willing to help in any way I can to increase subscriptions." Enclosed with this is a list of names which could and should be on our subscription list. Another, writing from Georgia, and sending a goodly list, adds, "It has given me great pleasure to submit to you this list, and I hope you will receive a favorable reply from each one." New England contributes this summary of the situation: "If any one once reads the paper, I don't see how he could resist the desire to read another." Many more, and as cordial have been received from all parts of the country.

A subscriber in New Jersey has a file of *THE SPIRIT OF MISSIONS* which she is willing to give to some parish or public library. The file begins with 1905. We shall be glad to hear from some library in which these volumes can be put to good use.

✱

Numbers of requests have come to the office for the binders which were advertised in the January issue. The delay in filling these orders is due to the fact that it has been absolutely impossible for the manufacturer to secure a certain brass part. War orders of one sort and another have crowded out the usual stock, and this is but one of many such delays and incidents which can be noted any day. We hope to be able to fill these orders within the next few days.

✱

A number of inquiries have come as to the little bird houses. There are only a few left and they may be obtained only with new subscriptions.

✱

Orders for the Lenten Offering Number are coming in splendidly. At this writing we have had from four days' orders a total of 22,823 copies. According to our books this is an unusually good showing. If this note should meet the eye of any who have not yet placed their orders, may we urge them to do so at once.

✱

Writing from the Hill Memorial School in Athens, Greece, one subscriber states: "I cannot tell you how much I enjoy the periodical; through it I keep in touch with the Church's missionary work all over the world. I always regret when I miss a number. The September number must have been lost, probably it is at the bottom of the sea. I rejoiced to see that the Emergency Fund has been met; I trust it will continue as a Forward Movement Fund."

THE LITERATURE OF MISSIONS

Basic Ideas in Religion. Richard Wilde Micou, M.A., D.D. Published by the Association Press, 124 East 28th Street, New York City. Price, \$2.50 net.

The late Professor R. W. Micou was widely known and highly esteemed as a profound scholar and a clear-thinking theologian. This book, published by his son, the Rev. Paul Micou, while not immediately and directly of missionary interest, is at least indirectly so. It deals in a strong and sane way with the fundamental ideas of religion as they have appeared in the history of nations. Professor Micou on the very first page of his book says: "The religious unrest and desire for a defense of the fundamentals is world-wide. Missionaries need the best possible preparation, especially for work in Moslem lands, in India and in Japan. Every agnostic argument propounded in Christian countries is turned with telling effect on the Christian propaganda by keen Moslem or Hindu scholars trained in the best universities of Britain and Europe. In Japan and China there is a great demand for lectures of an apologetic nature, and the translations of good books are eagerly bought. The Christian missionary, least of all men, can afford to be without thorough training in the fundamentals of theology."

It may well be that this volume of Professor Micou will furnish to many a missionary what he most needs in prosecuting his work among non-Christian people.

The Rev. George C. Foley, S.T.D., Professor of Systematic Divinity and Apologetics at the Philadelphia Divinity School, in writing of the book, says: "The work will be a perfect mine of valuable material. . . . I am glad you were able thus to preserve such splendid material, including the bibliography. It would have been an endless pity had such vital work been known only to a few students."

The Power to Right Our Wrongs. Anna Fitzgerald Van Loan. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York City. Price, \$1.00 net.

This book deals with a very grave and important subject—no less than the whole question of the social conditions of the world. It is the aim of the book to prove that the power to right the wrongs of the world exists. As the author says: "In every land Christ has been *The Power to Right Our Wrongs*." It is interesting to accompany the writer in her development of this thesis through its various phases, and par-

ticularly in the review of the numerous substitutes for Christianity which have been attempted. Much is said also about the new problems which emerge because of the war in Europe. The book has throughout a missionary bearing, and its proceeds will be devoted to missionary service—since the author intends to use any income it may bring for the prosecution of missionary work among children.

Totem Lore. The Rev. H. P. Corser. Published by the Ryus Drug Company, Ketchikan, Alaska. Price, 75 cents.

The missionary at Ketchikan sends the third edition of his pamphlet, "Totem Lore." It is an interesting book of some seventy pages, filled with illustrations of Alaska and its curious totem poles, together with other unique features of the Indian life. Descriptions of customs and characteristics, and the translation of many Indian legends make the volume both interesting and valuable as a record of a little known and much misunderstood people.

SPECIAL NOTICE

THE March issue, which will be the annual Lenten Offering Number of THE SPIRIT OF MISSIONS, promises to be a very large edition. The advance orders have been most encouraging. In one week orders for more than thirty-two thousand copies were received. The usual arrangement is being made with Sunday-school scholars, through the rectors or superintendents, whereby copies may be ordered in any quantity. These are billed at five cents each, and sold for ten cents apiece by the children. Five cents goes to pay for the magazine and five cents goes toward the Sunday-school Lenten Offering. Last year the children sold about ninety-eight thousand copies. This year we should carry it well over one hundred thousand.

It is not required that those selling this number be members of a Sunday-school, so long as it is understood that the special rate is given for the sole purpose of helping to advance the Lenten Offering. The Managing Editor will be glad to hear from any who are willing to sell copies with this end in view. Full particulars will be cheerfully and promptly given, and correspondence is solicited from any who wish more information in the matter. Address inquiries and orders to the Managing Editor, 281 Fourth Avenue, New York, N. Y.

MEETING OF THE EXECUTIVE COMMITTEE

THE January meeting of the Executive Committee was held on the morning of Tuesday the 11th. The report of the treasurer showed that the gifts of the Church up to January 1st had maintained the standard of last year. This, under present conditions, is an encouraging statement, and, so far as it goes, indicates a slightly improved situation.

The items of business before the committee were not many in number, but some were of unusual importance. The Bishop of Anking was given permission to employ Miss Katherine Taylor in the field as a teacher in St. Agnes' School, and Miss Aimee B. Drake, of Kenilworth, Illinois, was given regular appointment as a missionary in the district of Hankow. Miss Drake leaves for the field immediately. As a matter of undoubted urgency, an appropriation up to \$2,750 was made to the Bishop of Cuba for the repair of our building in Jesus del Monte, Havana, which is in such serious condition that it has been condemned by the sanitary department, and is likely to be closed and our work in the neighborhood brought to a stop unless something is done at once. An appropriation was made

for the medical training of Mr. Walter G. H. Pott, the second son of the Rev. Dr. Pott, president of St. John's University, Shanghai. Already Dr. Pott has one son in the China mission, and this second one also plans to give his life to that work.

The Bishop of Arizona was introduced to the Executive Committee and made an earnest statement concerning the opportunities and outlook of his work. He demonstrated to the committee what admirable results in the way of advance had been made possible by recent appropriations of the Board to Arizona, and cited certain opportunities, rich in promise, which he desired to avail himself of immediately.

The last business before the committee was the question of the relation of our mission work in China to the proposed program of the China Medical Board of the Rockefeller Foundation. A long statement was read from Bishop Graves of Shanghai, and after much discussion the Board committee on our educational institutions in China was asked to go into the matter and determine our attitude toward the whole subject.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Hankow

At the request of Bishop Roots, Miss Aimee B. Drake, of Kenilworth, Ill., was appointed under the United Offering of the Woman's Auxiliary at the January 11th meeting of the Executive Committee.

After regular furlough the Rev. F. G. Deis and Mrs. Deis; also the Rev. A. A. Gilman and family, sailed from San Francisco on the S. S. *Tenyo Maru* January 8th.

Kyoto

Miss Helen L. Tetlow left from San Francisco on December 18th on the S. S. *Chiyo Maru*.

Liberia

Having left New York on October 30th, Miss Conway finally reached Monrovia on December 9th.

The Rev. F. Wilcom Ellegor arrived at Georgetown, British Guiana, on December 14th, on the S. S. *Guiana*.

Philippines

Miss Lilian M. Owens, traveling via England, reached Canada on December 5th, on the *S. S. Scandinavian*.

Coming on furlough, Miss Frances E. Bartter sailed from Manila on the *S. S. Tenyo Maru*, November 20th, and reached her destination on January 8th.

Mrs. Charles C. Fuller and Deaconess Margaret Routledge sailed for Manila on the *S. S. Tenyo Maru* January 8th.

On November 19th, the Rev. H. E. Studley reached the Philippines.

Shanghai

Dr. and Mrs. Julian Petit sailed on the

S. S. Chiyo Maru December 18th for the field.

On the *S. S. Tenyo Maru*, January 8th, the Rev. and Mrs. John W. Nichols and Mr. Robert F. Wilner sailed from San Francisco.

The Rev. Henry A. McNulty and family, after regular furlough, returned to the field on the *S. S. Aki Maru*, January 11th.

Tokyo

On December 7th, the Right Rev. John McKim, D.D., and the Misses Nellie and Bessie McKim reached Japan via the *S. S. Shinyo Maru*.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Cumberland, Md.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. ————

Alaska

Rev. Hudson Stuck, D.D.

China**ANKING**

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.

Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.

Rev. F. L. H. Pott, D.D.

Japan**TOKYO**

Rev. Dr. C. S. Reifsnider.

South Dakota

Mrs. George Biller (during February).

Work Among Indians

Mrs. Baird Summer Cooper of Wyoming, The Manheim Apartment, Allentown, Pa.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Field Secretary, Portsmouth, Va. Rev. J. Alvin Russell, 5,000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing the schools and other missionary work in the diocese of South Carolina; Archdeacon Baskervill, Charleston, S. C.

ONE of our missionaries in the Philippines says that the greatest event of the past year in that mission has been the conjoint acceptance by the Philippine government and a private philanthropy in America of the proposition submitted by Bishop Brent for a Hospital Ship for the Sulu Archipelago. It is hoped that this institution will be a centre of instruction and healing to two hundred thousand natives.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

A FIRST YEAR WITHIN THE ARCTIC CIRCLE AT ST. JOHN'S-IN-THE-WILDERNESS

In the spring of 1907, with Bishop Rowe's approval, Archdeacon Stuck superintended the erection of buildings for a new mission, whose site he had chosen, and to which was given the name of St. John's-in-the-Wilderness, Allakaket.

In his report for that year, Bishop Rowe says:

"As a beginning, two log mission cabins were built at Allakaket and called 'St. John's-in-the-Wilderness.' It is a strategic point; here we expect to make known the Gospel to the Kobuks from the farther north, and the Koyukuks far and near. Miss C. M. Carter has accepted this forlorn post of duty. She will take a woman associate with her—if one can be secured. I have no doubt as to that. I had hoped that the heroic missionary spirit in some man of the Church, on hearing my plea for a man for this place, would have cried out: 'Lo! here am I; send me.' But it has been vain so far. As one witnesses the willingness of women to volunteer for work, no matter how far away or forbidding, at the call of the Church, and the silence of men to such calls, one cannot but think of Mrs. Browning's lines:

'The world's male chivalry has perished out;
But women are knights-errant to the last.'"

The Bishop was not mistaken. Deaconess Carter secured Miss C. M. Heintz, of Los Angeles, to go with her to St. John's. They arrived in August, 1907, and began work. In 1910 Miss Heintz married Dr. Burke and went to Ft. Yukon.

In 1913, Deaconess Carter retired from the Alaska Mission to become House Mother at the Church Training School and Deaconess House, Philadelphia. Miss Jackson filled the gap temporarily, and stood ready to welcome the newcomers before passing on to work at Stevens Village. Trained in the Philadelphia School, and going out with Deaconess Carter's loving commendation, Deaconess Bertha Mills and Miss R. H. Pumphrey reached St. John's in the summer of 1914, and from the Deaconess has come their story of a first year in this Arctic mission.

This spring a teacher is wanted for St. Mark's, Nenana. Who will offer?

IN writing this account of the mission of St. John's-in-the-Wilderness for our friends of the Woman's Auxiliary, perhaps I cannot do better than to take them with us—two new workers just going "in" ("chee-cha-cho," Alaskans would say)—through a part of the journey to the Allakaket, and then through some of the happenings of the succeeding year.

Late in July we reached Nulato, on the lower Yukon, where we were to await the boat that should carry us up the Koyukuk River for 480 miles to our new home.

After eight days, the *Delta*, a neat little light-draught steamer, arrived, and we set out, leaving behind us in a

few hours the native settlement at the mouth of the river, and with it almost every sign of life, human or brute, for four hundred miles.

It had been an unusually dry season and there was a low stage of water in the river. Consequently, it was not long before the boat had difficulty in proceeding. Frequently it was necessary to carry a line ashore and pull her off a bar. This continued for 300 miles, and then it became impossible to go farther, and we tied up and waited eleven days for rain and a rise in the river. When it came we proceeded without further difficulty, and after passing Hughes, a small native settlement and mining camp, and Arctic City, a few deserted and ruined

cabins, at daybreak one August morning we reached our destination, a point just one mile within the Arctic Circle, where the Alatna River empties into the Koyukuk—whence the name “Allakaket,” or “Alatna Mouth.”

Just before coming within sight of the mission, the boat stopped for a time in front of a neat two-story building, the Northern Commercial Company's store, which we knew to be also the residence of our only white neighbor within eighty miles. Near the store lay the Kobuk village, then nearly deserted, as many of the Kobuks (Eskimo) had returned temporarily to the region of Kotzebue Sound. But dear old Pelahatok, a village grandmother, and little Peluck gave us a smiling welcome.

Rounding a curve in the river the group of mission buildings came into view, against a background of dark spruces, and beyond we saw a line of neat-looking cabins—the Koyukuk or Indian village.

Such a warm greeting as we had from Miss Jackson and a group of native women, Lily and Cesa, Lucy and Jimmy's Annie—with Eva, an orphan girl living in the mission. We were taken into our new home, attractive without with its brown logs and red window-frames, and cosy and even more attractive within.

And here we had breakfast and then were shown all about the place, the picturesque little chapel just a few steps from the cabin, and the school a minute's walk farther on. And there were a thousand and one questions to ask good Miss Jackson—who was soon to leave us for other mission work—and then when she was out of reach we thought of as many more things which we should have asked and had not, so had to find out for ourselves.

At the time of our arrival at the Allakaket, the greater part of the natives were away, the women and

children at near-by fish-camps, catching and drying dog-salmon for winter use, the men hunting caribou, moose, sheep and bear in the mountains. But soon they began coming home, until by October the majority had returned and the winter's work began.

The days grew steadily colder. By the middle of October the river was frozen. Let me say here that the “freeze-up,” Christmas, the “break-up” and Fourth of July are the four salient events in the natives' year.

With the “freeze-up” the winter began in earnest. The native dress of fur parka, mittens and moccasins soon appeared. Dog teams were harnessed to their sleds and did constant service. The people, young and old, joined in native football on the ice. Women and children were to be seen fishing through the ice for whitefish and grayling, sometimes with a line and bone hook, sometimes with a net cleverly threaded through holes in the ice.

Meanwhile the men were engaged in hauling and cutting logs for firewood, or in hunting ptarmigan and rabbits, or in placidly smoking their pipes. Some of the more energetic devoted themselves to making sleds or snowshoes.

Shortly the trapping season opened, and the men and older boys came and went, setting traps and then going to see the results, and we heard little but, “Isaac caught three cross fox,” or “Moses' Henry, he get silver tip,” or “Edward catch red fox, but he eat his hand off and get away,” etc., etc.

Through all this time we were making the acquaintance of the people, as Sunday by Sunday they gathered in the little chapel, reverently taking part in the service, as far as they were able, and listening to the two interpreters, George and Oala, as they explained what had been said, to Koyukuk and Kobuk respectively, or as they came to the mission day by day, sometimes to bring ptarmigan,

fish or rabbits, in exchange for clothing, soap, etc., sometimes to have a cut or a burn dressed by Miss Pumphrey, or some ailment treated, or perhaps just for a friendly visit.

Of the children we saw much, during school hours each day, romping about the mission in play-time, or talking and telling stories in the kitchen during the cold evenings, and, of course, always at the services and at Sunday-school. And you would be surprised to know how many of them, the older ones, we found could say their catechism from beginning to end, and repeat many of the prayers and collects, and hymns—and to learn that some of them knew more about the Church than many an adult Churchman "outside."

The days passed by and the snow grew deeper and deeper, and the ice thicker and thicker. About the middle of December the mercury touched sixty degrees below zero, the lowest temperature of the year. Then came the time when the days were only dawn and sunset crowded together—then the one absolutely sunless day, the only one theoretically, but in fact the sun was not visible at the mission for at least a month, being hidden by the trees when it made bold to peep above the horizon.

At length the natives from South Fork, above, and Hughes, below, began to gather to spend the holidays. Soon came Christmas. Everywhere "the heavens declared the glory of God," with a magnificent aurora. And then Christmas Day, with the children singing "Adeste Fideles" in the kitchen in the early morning, and then the opening of fat stockings, afterwards the Christmas service and fine offering of \$121.50 for General Missions. In the afternoon, the Christmas tree, with lighted candles and presents for adults and babies, with candy for all, then Christmas carols, followed by Christmas dinner, in the mission and a potlatch in the

village. In the evening the natives held a squaw dance, and through the days that followed there was more dancing and potlatching, and on New Year's Eve a great firing of guns, and more merry-making, and, last of all—a sorry climax—bad colds and disordered stomachs. After all of which, the visitors went home and our own people began coming in to say "Good-bye" before starting, with their families on the "big hunt," some of them to be gone for months.

And then, how the days flew by, until before we knew it Lent was upon us—and then Easter, for which many of the natives returned. Pussy-willows took the place of Easter lilies, and there was an absence of Easter eggs, but the same hymns and the same message. In the afternoon, the children brought their Lenten offering, earned by shoveling snow, piling wood, etc., and the adults all gathered to hear them catechised and to hear some of them tell the Bible stories they had learned. And then there were Easter cards and candies.

By the end of April most of the natives had returned, for the days were growing warmer, the snow was rapidly melting and the "break-up" was near. It came on May 15th, when, with a rumbling noise, the whole body of ice in the river broke loose and started to move in one mass, breaking up as it went into huge cakes, then into smaller ones, the ice continuing to run for nearly a week. And then we were no longer "*chee-cha-cho*," but full-fledged "*sour-doughs*."

June brought swarms of mosquitoes, and, by way of compensation, quantities of wild-roses, anemones, bluebells and many other varieties of beautiful wild flowers. Then it was time to plant the garden, which was done at midnight, for by this time the nights had dwindled to almost nothing and for a month there was continuous daylight—a most distracting

period, when one seemed walking on one's head, quite like a Chinaman. On June 21 we climbed to the cabin roof and photographed the "midnight sun."

At length came the Fourth of July, with our big flag flying, with jumping contests and other sports about the mission, and races on the sand-bar in the river. Then most of the natives scattered to their fish-camps, for the salmon had already begun to run. Then followed the berrying season, with expeditions to the berry-patches, on one of which some of the children saw a real, live, black bear, which ran away when one of them cried.

In August the men set out on a

hunt, the women remaining at the fish-camps, coming up now and then to deposit loads of fish in their caches. Then the garden was in its prime, with quantities of lettuce, turnips, beets, carrots, greens, etc., a welcome change from canned food.

And now September is here. The leaves of willows and berry-bushes have turned brilliant shades of red and yellow. The darkness has returned, and most welcome it is, and the stars, too, have come again. As I write the first aurora of the season is lighting the sky. A year has passed, and again we are awaiting the return of our people.

A COMPANY OF THREE IN WESTERN NEBRASKA

By Edith L. Willis

THE work here in this large missionary district of Western Nebraska includes much variety. The bishop has his field divided into deaneries, and he aims to make strong the centres and work out into the missions from each deanery. When you remember that few if any of our people here have any intelligent idea of what a Church worker represents—that even many of the clergymen who have been out here for twenty or more years know little or nothing of what our Church training schools are doing to train women workers for work that only women really can do, you will see we must try to show by results, through the help of the Holy Spirit, that to-day, more than ever before, woman workers are very essential, and that the Church Training House of Philadelphia, of which we all are graduates, sends forth women well equipped for earnest and practical mission work.

Our coming into the homes and

lives of the people, in an easy and natural manner, brings real results—calling and visiting is *the* work. But we have any amount of other things to do, and we all have the same problems to face. For instance, the Junior work out here is practically unknown, and it seems we shall never succeed in getting it rooted; and yet each year more branches are organized, and many are really getting the spirit and realize, to some extent, the why and wherefore. Indeed, it is the Junior Auxiliary that brings the glad tidings to many. Then we have clubs, choirs, Bible classes, altar guilds—in fact, without a doubt, there is an abundance of work to be done in this missionary field, and as the women become really alive to the principles of Woman's Auxiliary work, and the young members to the Junior work, the spiritual life will be developed, and thereby the Church, both financially and numerically.

Perhaps of all our work, the little

mission hamlet brings us the hardest problems—where we have charge of a mission of a very few communicants, the Sunday-school, the choir, the guild, the Auxiliaries, the calling and visiting all a Church worker's responsibility. Then she feels she has much to represent—she must learn to wait and pray for guidance. It is not,

an easy task, but the hardships and often loneliness are all forgotten by always a real response, and often an earnestness that makes one sure that in time women workers will bring many others to give some of their lives and personalities to this work of the Church. What greater encouragement could we ask than this?

THE JANUARY CONFERENCE

THE Holy Communion was celebrated in the chapel on the morning of Thursday, January 20, by Bishop Lloyd, and following it the conference was called to order in the Board room. The roll call showed present, from Connecticut, 3; Long Island, 4 (1 Junior); Los Angeles, 1; Maryland, 1; Massachusetts, 1; Michigan, 1 (Junior); Newark, 4 (1 Junior); New Jersey, 1; New York, 4 (1 Junior); Vermont, 1; with visiting members from Alaska, Minnesota, Oregon and Virginia.

The Secretary presented special needs for money and for life and asked that they be remembered in the prayers of those present. In connection with the call for nurses, the suggestion was made that the curriculum at our Church hospitals include a presentation of these missionary opportunities through regular lectures. Massachusetts reported that in several of our Church hospitals in Boston and the vicinity this has already been done by the introduction of mission study classes for the nurses, at which there has been an average attendance of thirty. New York also reported that at St. Luke's Hospital, such classes have been instituted and have been cordially received. Miss Tillotson spoke of the general lack of knowledge among non-professional people as to the temptations and testing

through which the average nurse passes in the years of her training, and expressed her belief that the Auxiliary should look on this as one of its responsibilities. She told of addressing a gathering of nurses in a hospital at Fort Worth, Texas, where she spoke for ten minutes only. At the close of her talk several of the nurses came to her and thanked her, and said that it was the first time that any one had come to speak to them on any but professional subjects.

The committee for St. Mary's Hall, Shanghai, reported a very comprehensive campaign throughout the country, asking for help in every diocese, and not confining the work to any one locality. Some eight thousand dollars remain to be secured, and it is hoped that the work will be really started in the spring. Conditions at St. Mary's are most pathetic at this time, because of the lack of conveniences and the crowding which is inevitable. Massachusetts reported the efforts of the Chinese students at the Massachusetts School of Technology, at Harvard and various colleges in and around Boston, for the benefit of St. Mary's and St. John's University.

The Conference

The conference upon "The Relationship of the Woman's Auxiliary to the parish and its organizations, in-

cluding the Sunday-school and its Lenten Offering" was conducted by Mrs. Phelps, president of the New Jersey Branch.

Mrs. Phelps said that, judging from her own experience, the strongest and most effective organizations in the parish are those which incorporate a missionary committee. The subject is much more intelligently handled by this plan, and the study classes have been found to be most effective and well-attended. In this work the co-operation of the Sunday-school, the Girls' Friendly Society, the Church Periodical Club and various other organizations has been secured, with very satisfactory results. The idea is to work jointly with the Board of Missions through all the societies in the parish. This involves interest in every organization, and gives opportunity to make it plain to a busy woman, whose service in the parish guild or Sunday-school or Altar Guild is her utmost offering, in time, that she *can* be a member of the Woman's Auxiliary.

The report from Vermont was to the effect that district meetings are very desirable, because many of the parishes are scattered and small and very poor—in many places simply missions where the women are absorbed in the needs of their own little church or chapel, have families not interested, and really are most unfortunately placed. But they are capable of taking in much larger things, and by persuading them to have district meetings in their own little parishes, they will be interested, if only through providing a luncheon. But just this thing must be battled against, for the women themselves are not able to be present if they must prepare and serve and clear away after a large number of guests, and so it is necessary to make them understand that they must save time enough to hear something of the discussion and what the speakers have to say. And if those who hear

can do no active work in sewing or giving much money, they can at least speak in the other organizations of the parish, and create interest in regard to the Auxiliary work.

This plan of district meetings has been followed along somewhat different lines in New Jersey. Speakers from the Missions House, the field and the larger parishes are secured, and district meetings are held in the smaller towns, many small groups being better than groups of a large number of places, which require greater expense in travel and time. Many of them have never seen a missionary or heard one, but they take great interest when they have a real missionary in the flesh before them.

In the smaller towns in the diocese of New York, a difficulty was experienced at first, which was most distressing. The women simply would not speak at the meetings. They would not ask questions, and it was very hard to know in what measure they might be interested. But having the missionaries and the members of the staff at the Church Missions House and diocesan officers to speak to them has made a very material difference.

There have been a great many appeals for small study classes during Lent, in many cases the result of these district meetings. The women want more information, and quite a number of very insignificant branches have asked for these study classes, and district classes for five or six parishes are being arranged for. In these arrangements the effort is made to get the name of some prominent woman from the rector or the parish secretary, enlist her, and she is quite likely to bring other people to the meeting. It is only asked that when they come, they listen and discuss things. Where there is no branch of the Auxiliary in the parish, it often happens that at the time for such a meeting draws near, they feel a little ashamed, and in one

instance the president was sent for post haste to organize a branch before the meeting should be called.

A real effort must be made to correct the impression which, unfortunately, has taken root in some places, that the Auxiliary members are a group of people who are inclined to be long-faced and sanctimonious. Of course, this depends largely on the make-up of the parish, for if the outlook is narrow and cramped it is difficult to destroy such an impression. A good plan has been found to be that of the parish guild made of members of every organization in the parish. The choir chapter, the altar guild, G. F. S., Woman's and Junior Auxiliary come and make their reports at this time. Many who have declined to belong to the Auxiliary are thus forced to hear the reports of what is being done. The Juniors being there, the mothers are likely to hear about the study classes, the box work, etc., and become interested.

Speaking of the question of the Sunday-school and the Woman's Auxiliary, the question as to whether the duplex envelope system was affecting the Lenten offering of the Sunday-school was discussed, and it developed that in some parishes the duplex envelope offering was discontinued during Lent, but even where this is not done, in most cases the mothers object to the discontinuance of the mite boxes, as the discipline of filling them is so desirable for the children.

The plan of sending delegates to talk to the children of the various schools some Sunday morning just before Lent was discussed. It was found to have been very effective last year, and was suggested as a possibility for this year also. Interest is certain to be created to a much greater degree if individual cases and details about the work are emphasized, than if the announcement is simply made that the offering on that particular

Sunday or the next one is to be for missions.

Another plan which is likely to be most effective is to gather the Sunday-school teachers into the mission study classes of the parish, district or diocese, and instruct them thoroughly, that they may point their lessons with concrete instances, and make the children realize where their money is going.

New York is planning to hold district institutes, in connection with the General Board of Religious Education, the classes to be held at different hours from the meetings of the Auxiliary, so that all members may attend.

Another plan which has been tried is consultation and co-operation between the president of the Auxiliary branch and the Sunday-school superintendent. Here the different women have been drawn together and much interested.

The missionary play or talk illustrated by curios or pictures will be found to be an important factor in interesting the children. They are very responsive, and the work of the Auxiliary officer should be to encourage the children to attend such meetings. The Auxiliary should of all things be a leaven in the parish life generally, and its members should strive to show that to be a member of the Woman's Auxiliary is the very best thing, and that the result of her faith and work is most important in the parish and diocese.

THE FEBRUARY CONFERENCE

The February Conference, Thursday, the 17th, at the Church Missions House, New York.

Holy Communion at 10 a. m.; reports, etc., at 10:30; conference from 11 to 12. Prayers at noon.

Subject, "The Woman's Auxiliary and the Clergy—How They Help and Hinder."

THE JUNIOR PAGE

FROM THE JUNIOR DEPARTMENT IN THE DIOCESE OF LEXINGTON

Mrs. J. R. Cowan, Secretary, 336 Main Street, Danville, Ky.

THE following plan has aroused much interest among the people of the parish, as well as among the Juniors. The Sunday-school, which was small, and the Junior Auxiliary, which was smaller, were composed of the same young people. Auxiliary meetings were difficult, so now on the first Sunday of each month Sunday-school becomes a Junior Auxiliary. Special effort for attendance is made. A guest chart is always ready for visitors, and invitations relative to the program are sent to all children on whom there is the slightest claim. This same branch uses the United Offering box as a birthday box, and whereas there has never been a United Offering fund before, this year there will be dollars that have been given with much joy and pride. This combination of Sunday-school and Junior Auxiliary may not be ideal, but where a Sunday-school has grown from three to eighteen and is a real Junior Auxiliary once a month, it would seem as though there were something in the plan to commend it to other small parishes.

A prize was offered in the diocese for the best scrapbook containing pictures and items of interest about Alaska, Porto Rico, the Philippines, the negroes and the Indians. Much information was gained through compiling the books, and they were all given to missions.

One branch of about fifty members is composed of Sections I, II, and III. They all meet every Monday afternoon, in the parish house, with one consecrated leader at the head. The business and devotions are conducted in a joint session, then the varying

ages separate into groups—each group working as suits its age. One of the older girls gathers the little ones about her and tells missionary stories, plays missionary games and does some manual work. The next group does very much the same, and the oldest girls usually sew. Once a month there is a program meeting, when one group is responsible for the afternoon.

In one parish at Christmas an old woman in her shoe (though without any children!) was set up, and the Sunday-school children were asked to bring toys to give to "the old woman" (later to be sent to some poor children). After the opening, which included a blackboard talk, business, hymns, recitations and collection of mite boxes, the story, "What the new village church bell said on Christmas morning" ("Loving, Giving—Loving, Giving"), was told. Then the "old woman" in her shoe received her toys. As the children presented their toys a branch of holly was pinned on each. The "old woman" was one of the children and the shoe was a clothes basket.

An attendance chart was made in one branch, for the month of December, which represented the wise men traveling toward Bethlehem shown in the distance. A big star hung over the town. During the month a tiny gold star was set in the heavens each time a person was present. Those who came on time had stars a little bigger than the others, but the Saviour's star was brightest and biggest of all. At the Christmas meeting the story of the Saviour's Birth was told, and a Crèche was set up to represent it.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

Alaska

- 800 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 202 Investments in China.
- 205 We Have It! (St. Mary's Hall.)
- 210 *Developing Chinese Womanhood. (Report of St. Mary's Hall.)
- 247 Practical Ideals in Medical Missions. 5c.
- 271 *A Year at St. John's University, Shanghai.
- 272 *St. John's University, Shanghai.
- M. 6 *At the Close of Day.
- M. 7 *A Summer Day in a Chinese Dispensary.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foothold in Africa.

Mexico

- M. 3 A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church. J.M. 1. *From Head-Axe to Scalpel.

United States

- M. 4 A Year in South Dakota.
- M. 5 A Year in New Mexico.

The Forward Movement

A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 The Board of Missions and Special Gifts.
- 941 How Can I Give to a Particular Object And Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 970 Why Believe in Foreign Missions?
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 One Day's Income.
- 986 How Three Parishes Did It. (Emergency Fund.)
- 1105 How Shall I Vote?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 4. Collects for Daily Use.
- W.A. 8. The Power of the Weak.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book. 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.
- W.A. 22. Borrowed Suggestions.

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's Offering of Romance.
- W.A. 111. An Ideal.
- W.A. 112. A United Offering Reminder.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play. 5c. each; 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1915.
- W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.; Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Cards. 1 cent each.
- W.A. 304. *Letter to Leaders for 1915-1916.
- W.A. 308. *More Little Helpers.
- W.A. 310. *Letter to Members for 1915-1916.
- W.A. 311. The Gaylord Hart Mitchell Kindergarten.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-eight dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1915, to January 1st, 1916.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Jan. 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Jan. 1st, 1916
PROVINCE I.			PROVINCE IV.		
Connecticut	\$57,254	\$5,779.62	Alabama	\$7,629	\$176.91
Maine	4,989	642.62	Atlanta	5,675	312.65
Massachusetts	81,891	9,967.07	East Carolina	3,896	1,526.67
New Hampshire	6,567	792.50	Florida	5,028	960.23
Rhode Island	23,239	3,135.03	Georgia	4,636	116.94
Vermont	4,462	538.66	Kentucky	8,426	1,699.49
W. Massachusetts ...	15,617	1,566.31	Lexington	2,561	339.85
			Louisiana	8,587	1,491.87
	\$194,019	\$22,421.81	Mississippi	5,622	237.95
PROVINCE II.			North Carolina	6,954	870.69
Albany	\$27,201	\$1,790.65	South Carolina	8,820	961.05
Central New York...	24,577	3,534.18	Tennessee	7,510	282.59
Long Island	65,210	1,608.30	Asheville	2,683	258.29
Newark	44,770	4,537.24	Southern Florida ...	2,194	86.89
New Jersey	31,765	2,449.48		\$80,221	\$9,322.07
New York	282,507	18,274.56			
W. New York	29,709	2,450.41			
Porto Rico	268	30.00			
	\$506,007	\$34,674.82			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$20,438	\$1,582.60	Chicago	\$47,252	\$3,140.45
Delaware	5,180	1,143.38	Fond du Lac	3,824	545.67
Easton	2,764	265.39	Indianapolis	4,681	333.44
Erie	6,880	371.31	Marquette	2,490	312.56
Harrisburg	11,464	1,130.18	Michigan	16,888	3,694.32
Maryland	34,828	3,898.57	Michigan City	2,458	216.72
Pennsylvania	148,737	18,578.09	Milwaukee	11,077	867.59
Pittsburgh	25,433	5,336.16	Ohio	25,278	1,336.22
Southern Virginia...	18,663	1,416.37	Quincy	2,635	321.75
Virginia	15,112	1,827.92	Southern Ohio	15,698	2,343.85
Washington	23,750	2,106.35	Springfield	3,114	26.25
W. Virginia	6,822	1,287.68	W. Michigan	6,888	568.36
	\$320,071	\$38,944.00		\$142,283	\$13,707.18

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, October 1st, 1916	Amount received from September 1st, 1915, to Jan. 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st 1915, to Jan. 1st, 1916
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$9,198	\$297.66	California	\$13,756	\$751.10
Duluth	3,404	450.22	Los Angeles	15,045	506.59
Iowa	8,570	359.65	Olympia	5,176	234.67
Minnesota	16,772	916.50	Oregon	4,087	158.07
Montana	5,022	346.50	Sacramento	2,492	43.05
Nebraska	4,124	399.00	Alaska	1,007	209.77
North Dakota	1,941	125.74	Arizona	1,139	150.95
South Dakota	3,463	525.72	Eastern Oregon	706	34.15
Western Colorado	664	98.87	Honolulu	2,011	
Western Nebraska	1,452	231.26	Idaho	2,094	193.14
Wyoming	2,158	37.15	Nevada	765	16.47
	\$56,768	\$3,788.27	San Joaquin	1,227	224.08
			Spokane	2,420	100.87
			Philippines	484	5.00
			Utah	1,002	1.00
				\$53,411	\$2,628.91
PROVINCE VII.			Anking	194	\$15.00
Arkansas	\$3,514	\$42.25	Brazil	242	67.25
Dallas	3,330	133.80	Canal Zone	194	14.47
Kansas	4,640	325.56	Cuba	814	3.50
Missouri	13,362	2,624.73	Haiti .....	.....	5.00
Texas	6,496	1,824.46	Hankow	242	.....
West Missouri	4,929	284.11	Kyoto	155	.....
West Texas	2,403	149.80	Liberia	406	141.14
Eastern Oklahoma	1,216	143.53	Mexico	406	100.00
New Mexico	1,068	298.15	Shanghai	242	62.45
North Texas	691	104.00	Tokyo	319	30.40
Oklahoma	1,158	166.93	European Ch.s.....	1,624	7.50
Salina	853	100.38		\$4,838	\$446.71
	\$43,660	\$6,197.70	Total	\$1,401,278	\$132,569.67

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1916 TO JANUARY 1,	1915 TO JANUARY 1,	INCREASE	DECREASE
1. From congregations	\$93,442.01	\$89,376.12	\$4,065.89	.....
2. From individuals	19,598.71	18,289.11	1,309.60	.....
3. From Sunday-schools	3,361.84	2,886.91	474.93	.....
4. From Woman's Auxiliary	16,167.11	15,708.95	458.16	.....
5. From interest	59,338.28	28,913.94	30,424.34	.....
6. Miscellaneous items	1,686.32	2,088.29	.....	\$401.97
Total	\$193,594.27	\$157,263.32	*\$36,330.95	.....
7. Woman's Auxiliary United Offering.....	24,000.00	24,000.00	.....	.....
Total	\$217,594.27	\$181,263.32	*\$36,330.95	.....

* Of this increase the sum of \$14,788.92 came from the Emergency Fund, and \$23,593.50 from income from the Broadway and Murray Street properties, bequeathed by Miss Mary R. King, accumulated in order to meet contingent expenses. Deducting these two sums from the usual income, it appears that there is a decrease of \$2,051.47.

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1915, TO SEPTEMBER 30TH, 1916

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad.....	\$1,615,336.54
Total receipts to date applicable on appropriations.....	217,594.27
Amount needed before September 30th, 1916.....	\$1,397,742.27

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